The Pulpit

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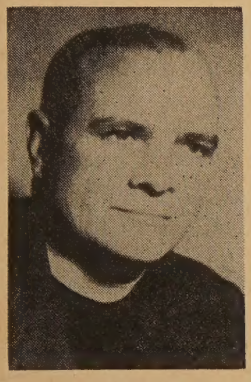

Eugene Carson Blake:

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L. W. Kilgore • Gratitude Midst Plenty

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WILLIAM N. LOVELL:
A THEOLOGY FOR EVANGELISM IN THE UNIVERSITY

OL. XXVIII, No. 11 NOVEMBER 1957

The Pulpit

Published monthly by the Christian Century Foundation, 407 S. Dearborn St., Chicago 5, Ill. Founded 1929 by Charles Clayton Morrison as a journal of contemporary preaching.

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30 cents single issue.
$3 a year in U.S.A.
$3.10 in Canada. $3.35 foreign.

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Prayer for Thanksgiving

ALMIGHTY God, of whose providence we have all received and to whose grace we owe our fuller life, we bless thy name and give thee the adoration of our souls. Thou art the source of all goodness, light and power; and in thy kindness thou hast claimed us for better hopes and loftier things. Worthy art thou, O God, for only in and through thee are men and nations blessed and satisfied.

We thank thee for our land and the living heritage we have all received. We bless thee for the strength of will and unflagging courage of the fathers of our nation and for the legacy of honest gain they have bequeathed to us. We remember with gladness their devotion to the Word of thy Spirit and that the works of their hands were claimed for thy purpose and for the glory and honor of thy name. We thank thee for their willingness to run the straight race according to the command of thy truth and to serve thee without recompense except for the joy of doing the Father's will.

O God in heaven, the fullness of whose bounty we see as seasons come and go, blessed by thy name for thy care over us, for without thee we could not live. We thank thee for the abundant harvest, the gifts of field and forest, and the many ways thou art feeding our bodies and spirits. We rejoice in thy kindly providence through the years and for the opportunities to share our blessings with all who need them so deeply.

O thou who hearest all our prayers, we ask thee to accept with our thanksgiving the dedication of our hearts. Grant that our gratitude may be seen most fully when we give to thee most sincerely. Cancel out of our lives everything which spoils our tribute of honor to thee. Unite us all in the glorious company of those who fear thy name. And to thee, Father, Son and Holy Spirit, be the power and the glory forever. Amen.—*Donald MacLeod, Princeton University.*

The Pulpit

A Journal of Contemporary Preaching

LUME XXVIII NOVEMBER 1957 No. 11

Memo:

ET us by all means be cagey about this Memo. Let us play it cozy. What I hoped to have in is issue was Joseph Sittler's paper on "The Shape the Church's Response in Worship," read to the berlin Conference on Faith and Order. Alas, the article will appear first in this country in the book of Oberlin addresses and reports, to be published in Januy. But there are passages in the paper which, ving heard them, I cannot contain until January. here are ideas and phrases that I am sure will get u the way they did me—ideas to turn over in the nd, phrases to roll on the tongue. No men have re responsibility for words and ideas than we do, d Joe Sittler is the man we all can learn from. is thinking and writing is as exciting as unfamiliar it, the flavor spurting bright and tangy when u bite. Hearing him lecture is all dessert.

There is just one way though that I can show u what I mean. The article is not for release just t, but as a reporter I *can* quote from Oberlin eeches I heard. So that is how I propose to work some Sittler for your edification and delectation. emember, if anybody asks you, this is a report on berlin. The quotes are incidental to the report. ut not to you and me. Now for the *report*.

Highlights of the Oberlin Conference on "The ature of the Unity We Seek" were the summary pers read to plenary evening sessions by the merican chairmen of the four Faith and Order mmissions presently engaged in basic studies. Reorting for the Commission on Worship was Dr. Joph Sittler, Professor of Theology at the University Chicago. Introducing his subject, Dr. Sittler escribed what his commission was up against: Enquiry into the nature of Christian worship of od has, particularly in North America, got to perate in a sphere of discourse already occupied. he name of the occupant, in very many of our ongregations, is the psychology of worship. This trange roomer got into and established himself in ne living room of church practice in roughly the llowing way: that people do worship God is an bservable fact; and every fact is permeable to psyhological enquiry. Psychology does not operate rom hand to mouth; it has either open or unvowed presuppositions about the structure and ynamics of the psyche. If, then, in worship people re in some way or other in search of a relationship o the Ineffable there must be ways which hinder his search. The human animal is influenced by setting, accompaniment, symbols, silence, the gravity of statement and response, the solidarity-producing impact of solemn music, etc., etc.

"So it has happened that experts in worship have arisen among us. All assume that the purpose of public worship is to create a mood; and he is the most admirable as the leader of worship who has mastered finesse in the mood-setting devices made available by the application of psychological categories. Thence has flowed that considerable and melancholy river of counsel whereby one may learn how to organize an assault upon the cognitive and critical faculties of the mind, how to anesthetize into easy access the non-verbalized but dependable anxieties that roam about in the solitary and collective unconscious, and how to conduct a brain-washing under the presumed banner of the Holy Ghost.

"That this is what worship means in thousands of congregations is certainly true; it is equally true that the Scriptures know nothing about such ideas. Where we are enjoined to be still and know that God is God the presupposition is not that stillness is good and speech is bad, but rather that God is *prior* to man and all God-man relationships are out of joint if that is not acknowledged."

Another problem has to be faced by all who are concerned about Christian worship today: ". . . language is the primary creation and carrier of culture, and it follows the career of man's culture with absolute seriousness. Language, that is to say, in the structure, scope, and content of it, is an obedient transcript of what a people understands itself and its world to be like. When that world-understanding is monodimensional, language loses its opulence. When that world-meaning becomes a plane without extension or depth, language becomes designative and thin.

"It is not within the scope of this paper to investigate why language in our time has become flat, nonallusive, and impoverished, but simply to note that it *has* and ask what this means for our churches as they seek to recover ways of worship which shall be more adequate to the object of worship, and more fully reflective of the long history of the people of God in their life of worship.

It is strange that this problem, so widely acknowledged and so profoundly disturbing outside the churches, has, so far as I know, not been systematically discussed among us. This is the more strange, because the more deeply a concern is loaded with history, the past, things accomplished long ago,—the more a church understands herself as a "pilgrim

(Continued on page 28)

Through Perplexities and Problems
Christ Is Our Decisive Standard

When Conviction Tests Cooperation

By Eugene Carson Blake

He who is not with me is against me and he who does not gather with me scatters. Luke 11:23.

He that is not against you is for you. Luke 9:50.

JESUS was and is a controversial character. We see him one day casting out a demon. This was marvelous to the crowd. Here was a sick man in the grip of a power so great and evil that he could not speak; a man reduced to less than humanity by some evil chance and demonic purpose.

Jesus healed him. The demon's power was broken. The man became a full man again and spoke. As I said, the people marveled at the wonder.

But in the crowd were some who were so much opposed to Jesus that they said, "He casts out demons. All right—we cannot deny it, but he does it by Beelzebub, the prince of demons."

And there were others in the crowd who didn't care how he did it, so long as they could see a marvel. So these said in effect, "Do it again! Prove to us that you are on the side of heaven." Jesus then said to the enemies who charged him with being in league with essential evil, even though he did apparent good, "The prince of demons, Beelzebub, is no fool to give anyone power to destroy him. His kingdom is not divided. If good is done by me, beware of charging me of using demonic power. Do not reject God and his kingdom by your prejudice against me." "He who is not with me is against me, and he who does not gather *with me*, scatters." And Matthew adds here that warning of an ultimate and unforgivable sin, the blasphemy against the Holy Spirit by calling him satanic. This is the ultimate and only unforgivable evil, to let our own evil blind us to God when he acts.

On another occasion, and note how different the occasion was, Jesus and his disciples were alone together. Among the disciples there arose an argument. They were disputing as to which was the greatest of them. Jesus then set a child in their midst to rebuke them, and said two things. In effect he said, "Anyone who does good to this child (or to any least important member of humanity) 'in my name,' because of me, by the grace I ha given him—that man is mine; he receives me a God who sent me." And, then in effect, he adde "A discussion of greatness is out of place in t kingdom of God. Here the least is greatest. T servant to the smallest and least important child greatest."

Then John, most perspicacious of the twel asked a question, "Master, we saw a man casti out demons in your name and we forbade him, b cause he does not follow with us." But Jesus sa to him, "Do not forbid him, for he that is n against you is for you."

Here then in their differing contexts are two sa ings of our Lord, which are in apparent contradi tion. "He who is not with me is against me" a "He that is not against you is for you."

How can these two sayings be reconciled? O apparently supports us in our most sectarian moo and attitudes. "He who is not with me is again me." The other appears to encourage the wide conceivable cooperation. "He that is not again you is for you." How do we reconcile this parado

Reject Simple Solution

First of all, I think we may reject outright t simple solution offered by some New Testame scholars who suggest that we have here a single i cident that in the hearing and transcribing mix up what Jesus said. These suggest that there w only one saying of Jesus and one incident, but th we cannot tell now for sure what Jesus really sai Here is New Testament scholarship at its wors trying to flatten out the contradictions of the Scri tures instead of listening to what God would say t us in the apparent paradox.

But, if Jesus did on different occasions say suc completely opposite sayings, how do we reconci them? And, more important, what then should o attitude be towards those with whom we are i controversy about the Christian faith and life?

In such a week as this one here together, I sup pose all of us have felt on one occasion or anot the urge to read certain others out of the Christia fellowship entirely. But aside from irritated mood all of us have been asking ourselves, have we no how can we be and work in fellowship with all th variety of deviation from truth as we see it, eve heresy, here so blatantly revealed? Are not th Missouri Synod Lutherans right in keeping the

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EUGENE CARSON BLAKE *delivered this sermon at the North American Faith and Order Study Conference, Oberlin, Ohio, in September. Dr. Blake is president of the National Council of the Churches of Christ in the United States of America and is stated clerk of the General Assembly of the Presbyterian Church, U.S.A.*

lowship radically separate from the ecumenical ovement? Are not the fundamentalists right when ey charge us with being in favor of Christian ity at the cost of Christian truth? On the other nd, during this same week all of us, I am sure, ve rejoiced in this fellowship and this unity. ruggling together to see through the problems of ganizational structure and of theological belief, e have in exultation thanked our God for the ity he has given us in Jesus Christ. In common orship and in discussion, friend with friend, we ve come again to the universal and ecumenical nviction that the unity we seek is here—the gift Jesus Christ to his church—torn and divided ough we be. This paradox of typical ecumenical perience matches the paradox of the two sayings Jesus. Let us see whether a closer examination of em may indicate to us the way our Lord would ave us walk as we strive to continue as his disples after Oberlin. Let us look at the second text rst.

Note first of all that as Luke and Mark report e incident, it is in the context of a discussion mong the disciples themselves. They are in dispute s to which of them is greatest. It is almost a description of an ecumenical conference at its worst, n't it? O we are all subtle about it. We aren't uite so naive as John's mother when she asked our ord for the places closest to Jesus on his right and ft for her sons in his kingdom. We are polite in ur disputes as to which Church is nearest to our ord.

Ambition and Pretension

We have allowed ourselves to fall into this sin of mbition and pretension. Indeed, who is entirely ree of it? Even the twelve stumbled here as we do. t is against this background that Jesus warns us hat the first place in the Kingdom is reserved for he disciple who serves, who will deny himself and acrifice himself for others, for even the least of the ittle ones. Furthermore, the standard that John ere proposes is whether the lone exorcist is in their ompany. "The man is casting out demons in *your* ame, but he does not follow with *us*." John is roposing that the practices and understanding of he disciples themselves should be used as the oundary of Christ's Church. But this is clearly rong, not only by the authority of Jesus' clear ord, "He that is not against you is for you," but by the sad proofs of all our Christian history. How conveniently we forget His word, "Judge not that you be not judged. For with the judgment you pronounce, you will be judged, and the measure you give will be the measure you get." Which one of us dares pose as guiltless here? Whether we are considering one another's faith or polity, Billy Graham, the Southern Baptists, or the Roman Church, it is so easy to judge them and to judge them by us and our standard. To us in this mood and in this context our Lord clearly says, "Stop. Do not make your company so exclusive. He serves in my name too. Do not forbid him. He that is not against you is for you."

Even Edwin Markham's poem, judged, I suppose, by most of us as shallow and sentimental, has its authentic Christian sentiment in this context.

> He drew a circle that shut me out—
> Heretic, rebel, a thing to flout.
> But Love and I had the wit to win:
> We drew a circle that took him in!*

Our real trouble with Markham is that we know he oversimplifies the problem. Conviction is important. Creeds have fruits. Truth is in order to goodness. Opposing conviction about central matters makes cooperation questionable and unity impossible.

Look then at the other saying of Jesus. Here the scene and stage is different even though the general background is again the casting out of a demon. Here it is Jesus who heals the man. And here the controversy is not among disciples, but with the world which, in the persons of the Pharisees and rulers, is about to reject our Lord and at last to crucify him.

No one challenges the fact of the healing. The man who was dumb now speaks. So today, the world does not seriously challenge the social values of a Christian culture. But then and now the crucial and decisive question is whether we and the world will confess Jesus to be the Christ and the Son of the living God. The world would not. The world does not. What is more, there is in this rejection of Jesus Christ, combined with ordinary human sin, a negative and blasphemous confession. Jesus is too impelling to be ignored. Those who do not confess him Lord and God proceed to charge him with casting out demons by the power of the prince of demons. Prejudice against Jesus, hatred of Jesus, drive some to the ultimate sin of calling good evil, and of charging the Son of God with being in league with Beelzebub, the prince of evil. Here is the boundary. Here is the definition. Here is the decisive yes or no.

Basis of World Council

The basis of the World Council of Churches—those Churches which accept Jesus Christ as God and Saviour—has been challenged by some critics as inadequate theologically. It has been asked how the ecumenical movement dares choose one of the cardinal Christian doctrines, the incarnation, ignoring the rest, the atonement, the resurrection, and the parousia in its Christian definition. And even within our fellowship some have worried about the theological inadequacy of the basis, wishing to make it more specifically trinitarian and to tie it explicitly to the Scriptures. In a recent article, one conservative critic quotes Jesus himself as a warning to us, "Not every one who says unto me, Lord, Lord, shall enter the Kingdom of God." His implication was that the World Council of Churches includes all who cry, "Lord, Lord."

But such a use of a New Testament verse entirely out of context is a misuse of the Scriptures. Jesus was here clearly warning us of the dangers of profession without obedience. He was not suggest-

(Continued on page 15)

*Edwin Markham, "Outwitted," from *The Shoes of Happiness and Other Poems*. Reprinted by permission of Doubleday & Company, Inc.

To Know The World
And Still Love Life

A THEOLOGY FOR EVANGELISM

RECENT years have brought to university Christian groups the recovery of a concern for evangelism. Such words as "witness," "proclaim," and "testimony" have been brought out of discard and returned with favor to our religious vocabulary. The task of interpreting the principal affirmations of Christian faith so that they will come alive with fresh meaning and bring students into a relevant community of understanding challenges us with an exciting urgency.

While it is certainly true that the university setting has special characteristics all its own, the struggle for relevance is so thoroughly engaging that implications for the church and the world beyond the immediate scene are inevitable. The wide range of concerns involved in an encounter between religion and higher education warns the church against settling for too narrow a concept of evangelism anywhere. Neat slogans and smooth tactics are held in judgment by an intense yearning that wants far more than surface reassurance. For this reason it is important that we try to understand the present climate of opinion among college and university students, particularly as it is open or resistant to Christian faith, and then attempt to find some guiding principles by which the Christian community may speak to this group.

It would be presumptuous to assume that the total university climate is all of one piece. Students represent every shade of opinion and background; universities differ. On some campuses there may be marks of a religious revival, on others there can be found no sign of the same thing. However, little argument can be made against the judgment that college students today are inclined to be conservative, impelled by little more than the need for a job, expressing what has been called an "age of consolidation." There are earnest and happy as well as unsettled and unhappy Christians among them, but the vast numbers are indifferent, "holding i the main no concepts of value distinguishable fro our society at large."

A brilliant analysis of the thinking of college an university students comprised the bulk of th March issue of *Nation*. In this issue some sixtee distinguished university professors across the cou try discussed the intellectual, artistic, and ethic influences on students today. A discernible mood reported almost unanimously among the studen who represent a critical sensitivity in cultural an intellectual concerns. Even though the followin appraisal may describe only the select few yet ce tain of their attitudes express the outlook upon li of the great majority.

Brilliant Analysis

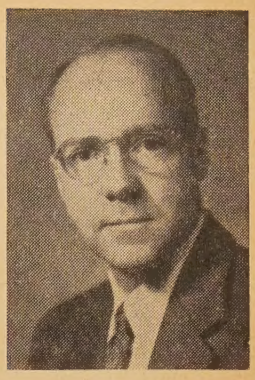
The predominant mood is that of critical open ness on all fronts, a readiness to entertain sma doses of new insight, a willingness to venture care ful amounts of commitment, indeed a yearning t go just as far as it is safe. Part of this same moo is a wariness of unguarded convictions, even thoug a convincing conviction is the thing most to be de sired. A mood of caution and critical distance fro any consuming passion combines with limited con victions held to with not-too-hopeful yearning tha some great faith may emerge. One of these *Natio* reporters observes that this undergraduate "act like a man who has been hurt, and wants not to b hurt more." Another one quotes a student writin in a campus journal, "What we all lack who ar under thirty, is some guiding passion, *some more vision*, if you will. . . . We are unable to wind th loose threads of our experience into some larger pat tern, and we know it. . . . We profess to disbeliev everything partially because, at heart, we do no yet believe in ourselves. If our revolt appears mil it is because we have not found anything to pro mote; deep in the dream of ourselves and our rela tion to others, we realize with Yeats that there' more enterprise in walking naked."*

This mood is one that has found idols crumblin and certainties questioned, some of most recen glory. Naturalistic humanism, rationalism, the cul of objectivity still form the world-view within whic the university operates, but here and there one de

WILLIAM N. LOVELL *graduated from Yale University and received his theological training at Union Theological Seminary, New York, and at Chicago Theological Seminary. He served for seven years as assistant pastor and pastor of South Congregational Church, one of the first interracial churches in Chicago. In 1951 he came to the University of Chicago in his present position as Presbyterian university pastor and director of the Porter Foundation, the on campus program of the Congregational Christian, Evangelical and Reformed and Presbyterian churches.*

**Nation*, March 9, 1957.

By William N. Lovell



N THE UNIVERSITY

cts that they have been found no longer satisfyg as ultimate and unifying interpretations of eaning. One finds an inarticulate recognition of e isolation of specialized fields, the partiality of l knowledge, and the illusory nature of what is eaningful. Symbols, consequently, have suddenly cquired a new significance and usefulness. This udent mind is skeptical of pronouncements, of ll-sufficient answers in one capsule, of cliches, even these are militantly agnostic and cynical.

Insofar as existentialism is defined by an acnowledgment of estrangement from ourselves, from ther people and from final significance, this stuent temper is existentialist. The loneliness and nxiety to be found in the student scene is not just ue to adolescent growing pains which are to be ound in every generation. In a particular way, the odern student's problem is within himself. One eport suggests it is the problem of becoming "adusted to not being adjusted." This existentialist ood is one that suspects that things are not meant o be as they are, for "they (the students) know hat all men should be the brothers they are not . . . they) want tremendously to believe that after nowledge there is forgiveness, that one can know he world and still love life."*

Attitudes

This is the basic outline of the critically sensitive tudent spirit in these times, a spirit which is worth nderstanding and challenges our power to comunicate. In some ways its combination of skeptiism and yearning is closer to religious faith than he outlook which professes religious answers. My wn experience prompts me to believe that in each erson caught up in this mood there is a threshold f openness inviting the possibilities of Christian faith.

What attitudes and guiding principles, then, are called for from the Christian community as we contemplate the mission of evangelism in the university?

The first attitude—qualifying all the others—is identification with those to whom we would commend the gospel. Before we can hope to communicate with them, before any evangelism can hope to achieve its goal it must start from the recognition of our participation in the same anxieties and needs, the same doubts and unanswerable questions, the same sin and frustration. I suspect that the chief reason the world pays so little attention to the churches is that it believes the churches do not really know the problems. Involvement demands of Christian student groups a depth of honesty, facing them with the question, "What answers do we really have to give?" Participation in the situation of others so that they know that we recognize and share the same life is decisively what is needed in winning attention to the answers to which we point.

A second attitude is the boldness of commitment coupled with openness. This is being affirmative and at the same time disavowing pat answers. While personal decisions cannot be hurried, the present mood acknowledges that every person lives by an affirmation of his own being; wherever he is, one is respected for a positive "Here stand I!" Increasingly, the university is recognized as a place for competing affirmations; departments and professions, as well as persons, are expected to have enthusiasms particular to themselves. To this extent objectivity-at-all-costs has given way to the honest declaration of one's presuppositions, reasonably or unreasonably held.

This position is confessional because it does not presume to know the absolute but stands in the affirmation of a particular truth. It fits well with the existentialist spirit which affirms one's particular freedom without venturing universals and ultimates. Such an attitude has the chance of communicating with the student who yearns for answers but is on the lookout for the phony and the presumptuous.

Guiding Principles

Though the gospel is one message with a historic proclamation at its heart it needs to be translated into many tongues. The many tongues of the university are its various fields of interest and training. To these, as well as to individuals, the gospel must relate itself seriously and vigorously. Precisely because the gospel has been isolated from so many forms of culture and society, evangelism in the university must be directed especially at what are often considered peripheral spheres of meaning. Evangelism is taking place when students of law

*Op. cit.

and political science, medicine and social service, physics and art see the relevance of faith to their disciplines. If the lordship of Christ has no meaning in the realms which determine the perspective with which one works and thinks, then it has no meaning at all. Personal piety often enables one to worship and hold his faith without relating it even to his own vocation, but eventually this confinement deprives faith of any living content. If our evangelism in the university makes headway in these directions, we can trust that God will in his own time bring a personal confrontation with his saving grace in Christ.

Redeeming Doctrines

We may expect then that evangelism will follow many channels. It must be done programmatically with every intellectual resource; it must take the time and effort to be concerned with each student in the depths of his personal situation; and it must be rooted in a community. Religious faith of any vitality is incarnate in a community. This nature is not only expected of faith and made a test of it but also points to part of the answer being sought—a community of ultimate reference. Evangelism will proceed effectively in the university as elsewhere only as it stems from the Church and offers the Church as part of the good news. This says a radical word about the nature of the Christian community within the university and its inadequacy for such responsibility. For whether or not the message it speaks is all that we desire, the church is necessarily the instrument of evangelism.

A final concern is the necessary task of redeeming words and doctrines. How do some of the principal affirmations of Christian faith come to life for the student mind? There are several clues to guide us. The first is clearly acknowledging the basic importance of myth and symbol in understanding both religion and life. The second is plainly affirming that all doctrines of the activity of God and the response of man are checked, confirmed and given authoritative content in the revelation of the Bible. And the third is finding in doctrines the polarities of coherence and ambiguity, clarity and mystery, integrity and discontinuity.

Ontological Emphasis

The central elements of Christian faith, such as our understanding of God, Jesus Christ, and the Church, are precisely the points at which the student levels his sharpest criticism and holds his deepest skepticism. So these become precisely the points to which we must give our most sensitive, honest, and thorough thoughtfulness.

It makes sense to the questioning student if the God whom we proclaim is not the domesticated God of Sunday School experience, shrunk in significance by our own familarity, a God created in our own image and according to our own conceptions, but is rather in Tillich's terms, the "God above God," the ultimate ground of meaning and being. Our God has been "too small" as J. B. Phillips suggests, and before He can be heard in personal accents he needs to be known again in utter transcendence as ontological reality. As one of the *Nation* writers reports students have discovered (not from theology, incidentally, but from the arts and letters) that "metaphysics can be a meaningful enterprise." Our proclamation that "God first loved us" needs to be seen first as an affirmation not about another being among beings but an affirmation of cosmic acceptance by that which is ultimate in the universe. Having catapulted our understanding of God to reaches beyond the pretense and blasphemy of easy conceptions, it is then possible to affirm confessionally that this God becomes personal for us symbolically, as we come to know him and enter into relationship with him. What actually comes first and what comes second in this process psychologically would be difficult to determine, but intellectually this order makes sense to the critical student mind.

Biblical faith supports this ontological emphasis. The difficulty in naming God, the mystery in knowing him whose face is always hidden, even to the man of faith, is always the ground from which the Bible declares that God has revealed himself to us. The modern rejection of a God whom we can know too easily is itself an indication that the "heathen in our midst" may have deeper faith than we professing Christians.

A Better Position

When it comes to grasping the significance of Jesus Christ, the modern intellectual who knows estrangement for himself is perhaps in a better position than the person who acknowledges no anxieties. For Christ is affirmed to be the bridge between the ultimate and unknowable and our created, human existence. He is the One who defines, symbolizes and transmits the saving love of God. In this sense, the student is more likely to apprehend the meaning of salvation when it is seen in terms of acceptance and restoration rather than in the moralism or otherworldliness in which it has often been couched.

If there is an affirmation honored more by rejection than by respect it is the central place of the church. For the student has seen the Church only through the churches and in them he fails to be struck with any eternal significance. Yet even here there is an openness to communication when the church can be regarded with the same sophistication and limited acceptance which he accords to other historical and social institutions. This frees him to apprehend its basic intention to represent that community which is founded upon ultimate meaning. The church with a reference beyond any existing or historical manifestation, the church which points to the kingdom of God and responds to God by living in faith, this church has the possibility of making sense. Such a community the cautious faith senses unerringly to be the one which was meant from the beginning.

So by sensitive and broadly conceived evangelism may the church in the university and across the world prepare itself to receive and be received by those who want to "know the world and still love life."

Giving Thanks For Abundance
Is Not So Easy As It Sounds

Gratitude in a Time of Plenty

By L. W. Kilgore

Better is a dinner of herbs where love is than a fatted ox and hatred with it. Proverbs 15:7.

THIS bit of wisdom from the book of Proverbs, written at least three thousand years ago, clearly states a truth that is still essential: There are some things better than plenty and more enduring than abundance. Having plenty should never stand in the way of the greater values in life.

In his comments on the book of Proverbs Rolland W. Schloerb says, "The true value of a meal does not lie in what is on the table; its value comes from the hearts of the people who surround the table . . . A heavy laden stomach is no compensation for a heavy heart."[1] These are proper thoughts for us around the Thanksgiving table. For abundance has problems all its own.

We in America live in a time and in a land of plenty. This presents peculiar difficulties for us of which we must be aware if we are to be truly grateful in this period of thanksgiving. Being grateful in a time of plenty is not so easy as it sounds! It is just as true now as it was three thousand years ago. "Better is a dinner of herbs where love is than a fatted ox and hatred with it." The American translation reads ". . . than much treasure and anxiety with it!"

Let us look more exactly at what the time of plenty is doing to us. And let there be no mistake, please. I enjoy this land and this time just as much as anyone. But I do feel that God would have us be more aware of the implications of having plenty.

Here in America we find that alcoholism is increasing at an alarming rate. A conservative estimate finds that there are five to six million problem drinkers in this country. These are not those who drink socially; these are people who live by and for alcohol, who have married the "bottle," and for whom drinking is both vocation and avocation. Along with this, we find that one out of four marriages is breaking up, to say nothing of the number of marriages which manage to stay together in spite of major problems. Divorces involve some three hundred thousand children each year, children who are tragic victims of a total separation between two people who once loved each other enough to marry. The damage to these lives is incalculable!

Another evidence that abundance produces problems is our highly technical economy. This kind of society tends to produce men who are commodities on the market; feeling that they are means to an end, they lose the sense of their importance as men. The sense of craftsmanship, the feeling of doing an honest day's labor for an honest day's pay is absent from large sections of our employed population. This, I think, explains why in the last decade we have had a major increase in the number of people who have given themselves over to the "do it yourself" craze. Though caused partly by an economic reason, it is more deeply rooted in a psychological fact. Men and women have been needing value and meaning from work. They are seeking the creativity of mind and hand which has been denied them on their jobs.

Troubled Plenty

That is why I believe that people in the most democratic and prosperous countries of the world show a greater tendency towards divorce, alcohol, suicide, homicide. Ours is a problem of plenty! Erich Fromm, world-renowned psychologist, has written,

> We find then that the countries in Europe which are among the most democratic, peaceful and prosperous ones, and the United States, the most prosperous country in the world, show the most severe symptoms of mental disturbance . . . Could it be that the middle class life of prosperity, which satisfies our material needs, leaves us with a feeling of intense boredom, and that suicide and alcoholism are pathological ways of escape from this boredom? Could it be that these figures are a drastic illustration for the truth of the statement that "man does not live by bread alone?[2]

"Better is a dinner of herbs where love is than a fatted ox and hatred with it!" While we become more aware of the problem which plenty presents to us, we dare not forget the fact that our abundance

[1] *Interpreter's Bible*, Vol. IV. (Nashville: Abingdon, 1955). Used by permission.

[2] Erich Fromm, *The Sane Society* (New York: Rinehart, 1955). Used by permission.

L. WILSON KILGORE *is a graduate of Colgate University and Colgate Rochester Divinity School. After serving for ten year as minister of the First Presbyterian Church, Hartford, Connecticut, he was called in 1953 to his present pastorate at Lakewood Presbyterian Church, Lakewood, Ohio.*

is an island in a world of scarcity. In other parts of the world people are without. Food is scarce. Housing is poor. Sanitation is primitive. The people work and toil on the grim edge of starvation. They live without hope. This is the other side of the problem. If plenty can present problems so can scarcity. We need to be aware of both. No wonder the rest of the world looks at the abundant societies of the western world with a mixture of wonder and resentment. No wonder there is revolution and struggle.

Pockets of Poverty

Even in this country we have pockets of poverty. Listen to what Dr. James Robinson, pastor of the Church of the Master in New York City, has written of life as he has seen it from Harlem:

> The men and women today, the great bulg of them who need Christ, are not in churches at all. They are in factories, stores, and shops working six days a week and trying to do their shopping, cleaning, washing, ironing, resting, relaxing and mending on the seventh; hounded by continual pressure for materialistic happiness via radio, newspapers, television, magazines and movies, in the form of 'Queen For a Day,' and air-conditioned homes in the newest developments, a Jaguar; and they are miserably unhappy because they know they will never get closer than a picture—in color, perhaps—of their dreams . . . They are girls in strange cities trying to find jobs and wondering what they will do when they can not find one, and threatening to commit suicide if no job turns up, or turning to easier, more sordid pursuits with respectable business men who have an eye for figures; they are disillusioned young people whose fathers and mothers or aunts and uncles, made such a fetish of religion that it became a grim spectre to be avoided . . .
>
> They are lonely old women and old men trying to stretch their meager savings to last as long as they can in this time of increasing life expectancy, and haunted day and night by the fact that they will probably outlast the money. They are anemic little clerks who line the lunch counters of the nation at noontime, hastily swallowing their sandwich and coffee with the person behind waiting for their seats, poking them in the back or coughing over their shoulder trying to see how many more bites before they are finished . . .
>
> They are in'saloons' and they are in 'night spots' and always in desperate flight from themselves . . .[3]

By taking an honest look at our world, realizing the problems both plenty and poverty present to us, and knowing that we really are an island of abundance in the midst of much suffering and privation, we can begin to be truly grateful in a time of plenty. This means that in order to be grateful we must pray to God to save us from pride.

To be grateful we must also ask what we are to do with that which has been given us. Do we go on storing and saving like the man in Jesus' parable who built for himself bigger and bigger barns while all around him was need? Will it not be the same with us that there will come an end and God will say, "Thou fool! This night thy soul shall be required of thee, and whose shall these be then?" That this abundance is ours not for our own use alone but to share should be the mark of gratitude in a time of plenty. How keen is your sense of stewardship this Thanksgiving day? What are you doing with your plenty and your wealth? Are these only the occasion for self-indulgence or are they in trust to you for the benefit of others? The other day I came across a startling comparison. I discovered that now in this time of prosperity we are giving less proportionately to church and to God than we gave in the midst of the depression! Are you grateful enough to dedicate something regularly and generously to the Creator and Giver of all of life, even to give your life to him through devotion to great ideals and worthy causes?

When giving thanks we need to be reminded sharply that the security and possessions which our abundance furnishes us are most precarious. This is part of the meaning of our hungering and yearning for more. We want more because we know that enough is never enough. There is nothing that can insure and protect us. Deep down inside us insecurity breeds striving to achieve, accumulate, store up and possess. But all of these evidences of our abundance are only temporal and thus temporary. We make the mistake of our lives when we think that our possessions and abundance are permanent and enduring. These too shall pass away.

Precarious Security

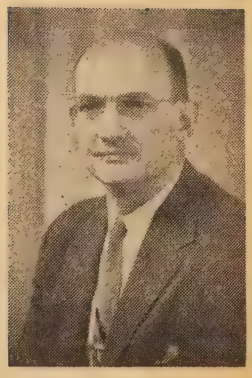
If I needed any instruction on this point, it was given to me on an unforgettable Monday morning. It was my day off and I was doing those odd jobs which accumulate around a house. One job was cleaning out the incinerator and burning some paper and light boxes in the basement as a fire prevention. Apparently sparks from the incinerator ignited the roof. One minute I was doing some odd jobs. The next minute we were fighting to save the home in which we live. Fortunately, firemen prevented the loss of the entire house, but the damage will run into the thousands. Most of our possessions were in that home, including the many little mementoes of the happy years together. The house of brick and tile was a symbol of that which endures. Suddenly all was threatened!

As I watched the smoke billow up and out, I thought, "What does it matter? Our children are safe, we are safe, and the love which made the home lovely is intact. Work which makes all living a joy that remains! And the God who loves us in season and out, in plenty or want, loves us still." I thought of Paul's confidence as expressed to the distressed Romans of another day: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword?" And we may add—plenty, abundance and wealth? "No, in all these things we are more than conquerors through Him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor power, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

In the midst of our plenty, with the possibility of our whole world going up in smoke, it is right at this time of giving thanks to recall that there are values better than plenty and more enduring than abundance. "Better is a dinner of herbs where love is than a fatted ox and hatred with it."

[3]James Robinson, *Adventurous Preaching* (New York: Channel, 1956). Used by permission.

utler-and-Baker Busyness
oses Touch with Larger Matters



The Tragedy of the Trivial

By Millard Rewis

The butler . . . and his baker offended their lord e king of Egypt. Genesis 40:1.

WHAT a tragedy! The king of all Egypt, the mighty pharaoh, offended by his butler and s baker! Here is a man whose mind should have een on things of state concerned instead with the tchen cabinet, a man whose attention should have een on the national budget fretting about his utler and his baker. It is a tragedy of the trivial!

The incident sets your mind going. Paraohs sually had more important things to attend to: ne did right well at harassing Moses; some built e pyramids in their spare time; together they urved out a mighty kingdom. But others wasted heir time in trivialities. The butler and the baker ffended their lord the king of Egypt, indeed! One onders what the terrible offense was. Had they oiled the banquet? Were the royal buns over-aked? Were the royal guests improperly seated? lo matter, they were clapped into prison for a ouple of years, and one of them was beheaded. It asn't important to ancient potentates; heads olled frequently in their day.

Dissipated Energy

Let's give thanks that some things have changed. here are laws to protect the rights of workers now, ven if employers may still feel like sending heads -rolling. But this other thing, the tragedy of the rivial, is with us yet.

We are all guilty of giving our top attention to hings that are far from top importance. We don't o it the way the Pharaoh did. We have ways of ur own. Do you know what I mean? It's so easy to se touch with the larger matters of life and be-ome absorbed in a series of petty little concerns—utler-and-baker busyness. We set out to clean ouse and find we have become slaves of our house-eeping. We start to audit the books and become bsorbed in dusting the book shelves. We set out to rite a sermon and spend the time sharpening pen-ils. We plan for a vacation and when it comes waste precious moments deciding whether to climb this mountain or ride that boat. We begin the high adventure of serving God in the church and find that it often boils down to setting up endless committees on paper. I am not saying these things are unimportant. But you know what I mean, don't you?

The tragedy of the trivial is a peculiar problem of our time. We don't do it the way Pharaoh did. He did it because he was petulant and peevish. We do it with the best of motives.

Often we know we are wasting time, dissipating our energies on the inconsequential, but we seem powerless to do anything about it. We are caught in a pattern. Take all the household gadgets; nobody denies that they are a help, but after a time we find that it takes up most of our time to keep all the gadgets in order. Consider the public school teachers. They are doing a grand job; but nobody knows better than they the volume of paper work that snows them under. Sometimes they wonder whether teaching is really their work any longer. Take the Church. I believe in the Church with all my heart, but sometimes I wonder whether we are not smothering its vital heart under a mass of impressive trivia? I have the feeling that you business men know what I am talking about, because you too are in the same boat with the teachers and preachers and the rest of us.

Problem of Our Time

All this adds up to a major problem of our time. We have more printing presses than ever but less time for serious reading. We have more ways to spend a dollar but we get less and less for it. We have more and more time saving devices but less and less time. We have bigger and better entertainment, but seem to be getting less fun out of life. We have more "know how," but seem less and less certain about things worth knowing.

It reminds me of the story about the assembly line worker and his broom. An efficiency expert put him to tightening one bolt with his right hand and another with his left at the same time. Later the expert discovered that the worker could pump a treadle with his foot at the same time that he carried out the former two operations. Still later he added another treadle for the worker's left foot. At this point the willing worker, rocking in efficient

MILLARD REWIS *is the minister of the Market Street Methodist Church, Winchester, Virginia. A graduate of the Candler School of Theology, Georgia, Mr. Rewis has served pastorates in the Virginia Annual Conference for seventeen years. He is presently director of evangelism for the Winchester district.*

rhythm, informed his tormentor that if he would only tie a broom to his swaying posterior he could engage in a little sweeping too!

Finding Worthy Motives

It's all right if all this feverish activity and cult of efficiency adds up to something worthwhile, but for so many it sums up to a weary round of enslaving trivialities. In the midst of all our splendid accomplishments there are thousands of us who need to be saved from such a wearisome treadmill. What has our faith and good sense to say to us here? Are there any suggestions that can really help us? I'll tell the world there are! Our faith has the answers. First of all, you have to recognize the symptoms. When your ordinary day ceases being opportunity but puts you at its mercy; when you don't run your business, but it runs you; when you discover that you are working too hard at having fun; you have to do something about it. And the thing you can do is stop! Just stop. Tell yourself you don't have to fold up before this busyness and hold to that assurance like an anchor. Now look at the ways of avoiding the trap of the trivial.

Keep in touch with a purpose worthy of you. You are worth too much to let your days be frittered away in boredom and meaningless activities. And this is not flattery. It is a reminder that God gave each of us far too many possibilities for us to spend our lives on inconsequentials. If we use half the resources he has given us we will have a purpose far bigger than most of us have yet found.

The lack of large motives is the reason so many of us find life stale and flat. You can't squander your life in trivialities if you keep in touch with a purpose worthy of all God has put into you. And you can hardly save yourself from the trivial unless you do. Fun is fun, but you are headed for boredom unless life holds more for you than bridge, horse racing, golf or any other form of recreation. Your job is important, but your life is more important than the details of any job.

You won't find a purpose worthy of you until you find one that is bigger than any one of your activities. We slip into the trivial whenever we let mere activity push us away from a purpose that calls for the best God has put into us. Whatever you do, stay close to a purpose big enough to give life meaning! When we do that we may grow tired, but it is a good sort of tiredness, the sort God rewards with rest. When we do that we are saved from the worst tiredness of all, the weariness of endless trivialities.

Seeking God's Purposes

But how do you find a purpose that big?

Test the worth of your purpose by holding it before God's purposes. To those who have cared to find out it looks as though God is working toward some purpose. Whatever makes life finer, richer, is certainly a purpose of God. Join that purpose somewhere, in your work, in your play, but join it! If what you are doing does not square with such intention you are treading on the trap of the trivial. No matter what the surface glamour of the activity might be, if it does not add to the sum of life's goodness sooner or later it will get you. Whatever it is, let it go!

Whatever increases the basic fairness, goodness, health and welfare of all men is certainly a purpose of God. Join that purpose somewhere. The details of your life will not matter so much then. If you are really a co-worker with God there is a glory that attaches itself to the drab details of life. If you are working against him the gaudiest glamour will become as tedious and tasteless as dust eventually. Take God into your life. You can!

Whatever increases your love of all men anywhere is certainly a purpose of God. Join that one purpose above all others! The rest will follow. Leave that purpose out of your life and nothing you do will save you from triviality, boredom and final death. Achieve it and you may spend much of your time in the most drab conditions, but you will be able to say as did Booker T. Washington when a rude white pushed him into the street, "I defy any man to make me hate him." And *that* isn't trivial.

Enriched Lives

Stay close to those who have made the purpose of God the purpose of their lives. Stay with the Bible until you can sense the whole sweep of the richness God intends life to have from the beginning in Genesis when, "God saw that it was good . . ." to Paul in his shout of joy, "Glory be to God for his unspeakable gift . . ." Stay with this Bible from the mighty justice of the Prophets to the birth of Christian brotherhood in Acts, until the power of Christian brotherhood beats with powerful purpose in your life. Stay with it until the love of God through Jesus Christ lives in your heart. It will if you will give God the chance to let it.

And there are other lives too that rise above the trivial even in our crowded times. Perhaps you do not think the role of a concert singer amounts to much. It may seem trivial to some in an age of atom smashing to spend a life devoted to the arts. But Marian Anderson said, "When I sing I don't want them to see that my face is black; I don't want them to see that my face is white—I want them to see my soul. And that is colorless." *That* was not trivial!

And whenever you go about the routine of your drab days adding to the sum total of life's richness, fairness, and love, *that* is not trivial either! You are escaping the tragedy of the trivial.

Butcher, baker, candlestick maker, no matter. Your life won't be trivial unless you let it be.

"The butler and his baker offended their lord the king of Egypt . . ."—The tragedy of the trivial!

Jesus said "My father worketh hitherto, and I work . . ."—The triumph of the tremendous!

A TRUISM

WHO gives not thanks to men, gives not thanks to God.—*John Lewis Burckhardt*, Arabic Proverbs *1817*.

The Inquiring God

By Ralph Theodore Haas

...e Lord answered Job out of the whirlwind:
...o is it that darkens counsel by words without knowledge?
...rd up your loins like a man,
...will question you, and you shall declare unto me.
Job 38:1-4

THIS was God's response to a soul in torment. Job, bereft of his family, bankrupt and broken ... health, was seeking some clear answer to the ...ane riddle of life by which a man within the turn ... a few days may lose all that he has. His friends ...ve endeavored to comfort him with the conven...onal religious thought of their day. He suffers ...utely, therefore they insist he has sinned greatly. ...r them the answer to his desperate plea is simple; ...t him repent and turn to God and all will be well ...gain. But this neat moral diagnosis of his troubles ...es not console Job. In fact, it maddens him. He ...ants a more convincing assurance and he wants it ...om God Himself.

Then God intrudes into the conversation and the ...nswer comes—an answer which is also a question. "Who is it that darkens counsel by words without ...owledge? Gird up your loins like a man. I will ...uestion you and you shall declare to me."

Amazing is it not! Job receives no categorical ...nswer to his quest. There is no divine vindication ...at will refute the conviction of his friends that ...e is sinful. There is no satisfying logical answer ...o his agonizing questions that will stifle the cry ...n his lips, remove the "why" from the heartache ...f life, or explain the problem of evil, Q.E.D. God ...oes not answer, He asks.

This is not an unusual experience in the world ...f the Bible. Consider how often Jesus refused to ...nswer the questions thrown at him by his contem...oraries. Instead he brushed them aside with an...ther question or a non-committal reply. The ...cribes asked, "Is it lawful to pay taxes to Caesar?" ...esus asked for a coin. "By what authority are you ...oing these things?" they demanded. "I will ask ...ou a question," was His answer. On that last cru...ial day, Pilate tauntingly asked, "Art Thou the King of the Jews?" "Sayest thou this thing of thyself?" was the response.

The friends of Job had all the answers neatly packaged for him by the orthodoxy of their day. Indeed, the book of Job might be interpreted as a protest against a religion that was too sure of itself. It proclaimed all the answers to life's deepest problems with pompous finality, so that God Himself could scarcely get a word in edgewise, except in the privacy of a broken spirit like Job's.

How easy it is for us to fall into the same comforting illusion! We feel that in reaffirming our faith we solve our problems. Religion is the magic solvent for failure, conflict, anxiety, suffering, and baffling mystery. There is a classic story of a philosopher and theologian strolling in the garden of a college at Oxford. "A philosopher," said the theologian, "is like a blind man in a dark room looking for a cat that isn't there." "Ah yes," observed the philosopher, "but if he were a theologian he would find it."

Pious Generalizations

We say with sincerity but also with glibness, "Christ is the answer to the world's chaos." This is profoundly true, but we are not noted for the profundity of thought beyond that statement. Instead, we leave it there—a pious generalization ofttimes more dangerous than a lie. We would patch up a broken world with the scotch tape of platitudes. We reduce the tasks of the statesmen, patiently and painfully trying to work their way through the morass of conflicting interest, to the simplest terms. If only all men believed in Christ, there would be no Russian problem, no tension between Arab and Jew, no communism to plague the world.

With equal ease we try to dismiss a troubled individual with similar clichés, like "Prayer is the answer to your difficulty" or "God is the answer to your problem." Here is an alcoholic, his appetite wrestling with his conscience, his weakness and sense of inferiority crying out for the strength deceptively conferred by the bottle, and we say to him, "Pray about your problem. God is the answer."

Just so! We reduce his agony of body and soul to the lowest common denominator and think that we have solved his problem. We need take no more responsibility. It's God's problem, and his! Meanwhile we have put a band aid on a severed artery.

RALPH T. HAAS *served pastorates in New York and Pennsylvania before becoming minister of the Crescent Avenue Presbyterian Church, Plainfield, New Jersey, in 1947. He is a graduate of Hamilton College and Union Theological Seminary, New York.*

During the past year, many Protestant churches participated in a church attendance campaign using as a slogan, "The answer is God." This is a heartening assurance and no doubt by frequent reiteration and copious advertising it prompted many to attend church. But is it not subject to gross misinterpretation so that the motive to which it appeals may be less than Christian? There is a limit to the compressibility of truth into an appealing phrase, so that every slogan in its very simplicity may be at least a trifle dishonest. It becomes more so when it decorates the banner of religion.

"The answer is God." The answer to what problems? The inference is given that God is a balm in ecclesia, a product available in the church, a power at your disposal, a "Man upstairs" who will look after your interests. The church therefore is a service station to recharge the declining batteries and put fuel into the spiritual tank for another arduous week of business and pleasure. God exists to comfort the uncomfortable, bring happiness to the blasé, and serenity to the distracted.

But man's encounter with God in the Bible is an entirely different experience. He does not respond according to man's desires, else He would be man's creation. He does not always give neat and final answers to the questions that men ask, but often responds with a question of His own.

What else should we expect? In any conversation, he who asks the questions is in the chairman's seat. He determines the agenda. Why should we presume that God is in the defendant's box while we play Mr. District Attorney, or that he is a celestial univac machine into which we put our question and with a suitably ethereal whirl, there is our answer!

Consider some of those momentous and startling occasions in the world of the Bible when God and man do meet in I-Thou encounter. The questions which God then asked have a relevance beyond their Biblical context. He may be asking you the same questions.

Self-Examination Demanded

In the folk wisdom of Genesis there is the story of our primal ancestors in their garden of tranquility and abundance. The harmony of their lives is quickly broken and their serenity lost. Man rebels against his creator. Being less than God, he overreaches himself and tastes the fruit which he believes will make him God's equal or more—a persisting illusion. Then in graceful and poetic imagery, the writer describes God walking in the garden in the cool of the day, his children hiding furtively from His presence. God asks a question, "Where art thou?"

The question reveals a disquieting characteristic of God. He does not always wait for man's quest or for man's questions. He is a seeking God, patient and persistent. He does not always remain in the shadows, though men more often than not would prefer Him there. And there is no ultimate concealment from His presence.

"Where art thou?" He asks, and the question requires more than information. It calls for self-examination. Exactly where are you?

Hiding from Him is a popular pastime. Ent
nations have hidden from Him with their anti-G
compaigns and secret police and barricade of
Bombs and potential death. But the moment
searching judgment comes, and the question
asked, "Where art thou?"

So we build our God-proof shelters, hiding fr
Him in our busyness, doing everything except wh
we as His children ought to be doing, living
though this precious gift of life were bestowed up
us solely for our amusement, with nothing so
gently important as a cocktail party or a round
golf. It is easy for us to believe that we can hi
from Him in the herd. How can He tell us fr
the others? And in the old army game it is t
sucker who volunteers.

We may even hide from him in the church. I ha
never met a perfect examples of the rigidly righ
eous (a person suffering from spiritual rigor mor
that is sometimes mistaken for piety). But the
are examples of its partial infection, men a
women so intent upon being religious that th
forget to be loving, so convinced of their own righ
eousness that they become self-righteous. And th
God breaks through with the question, "Where a
thou?" and a man must take a solemn look at hi
self and answer.

Brotherhood Questioned

Moving forward in the panorama of the Bib
there is a new situation and a new question. Ma
harmony with God having been broken, his huma
relationships are disrupted too. Cain has cruel
slain Abel, his brother. God confronts him with
question that surely He must be speaking to so
of us now. "Where is thy brother?" Is this the que
tion we need most to hear, lifting us up out of o
narrow circle of human concern, examining the tir
radius of our personal involvement?

"Where is thy brother?" Cain tried to parry th
thrust of the question with another: "Am I m
brother's keeper?" We would counterattack wit
a different question, "Who is my brother?" im
tating the scribe who having heard from Jesus th
commandment, "Thou shalt love thy neighbor
thyself," retorted, "Who is my neighbor?"

With legitimate pride we may claim that we d
love our neighbors as we love ourselves. That ma
be our trouble. The nature of our self-love dete
mines both whom and what we love in others.
what I love in myself is something that only a lim
ited segment of mankind shares, then those who
I claim as brothers will be few. If I esteem myse
mostly because of the gift of culture, social positio
or the lack of it, because I am an alumnus of th
proper college or an Elk or white or a Presbyteria
then logically the circle of my interest will be sim
larly circumscribed. These concerns are worthy i
themselves and not to be condemned until the
come to stand in the way of a larger relationshi

On the other hand, if what I respect and love i
myself is the very humanity that I with all me
possess, there can be no limit to my concern. In th
parable which Jesus told in response to the scribe
query, the priest and the Levite esteemed then

ves for their religious position. The Jew lying
ide the road was neither priest nor Levite; there-
e they passed him by. The Samaritan, however,
ought of himself in larger terms, not only as a
naritan but also as a man. It did not matter
t the wounded and beaten traveler was a Jew;
was fellowman in need, a stranger to be claimed
a brother.

The constrictions of our culture bind us into little
ups, forcing us to think of ourselves in inade-
ate terms and to love ourselves for the wrong
sons. Our loyalties are narrowly bound and make
emies of those who ought to be brothers. The
de of one race expressed in prejudice against
others leads the others to an equally vicious and
risive pride. The pride of one nation expressed in
ms of power leads another to hostile nationalism.
Meanwhile He who is Lord of creation patiently
t inescapably asks us in our provincial clan and
lt, "Where is thy brother?"

There is another question which God may ask.
was first raised in the dramatic moment of a
tion's deliverance. The Jews are on the march
their land of freedom and promise. They have
t their shackles in Egypt. But now there is a
eat sea before them to bog down their flight while
hind them the dust stirred up by the chariots of
eir masters darkens the horizon. Why have they
en such fools as to follow Moses with his mad
lusion of freedom? Is it not better to live in servi-
de in Egypt than to die in the desert a free man?
they shouted and cursed the madness that had
them forth.

Moses trying bravely to overcome their panic,
ied to God whose promise had led them to the
nture. God answered with a question and a direc-
on. "Wherefore criest thou out unto me? Speak
nto the children of Israel that they go forward."
prayer then became a battle cry and Moses led
em through the cleft waters of the sea.

Strength to Face Forward

"Wherefore criest thou unto me?" Do not be sur-
ised if this is the best answer that God will give
your plaintive pleading, when you stand with a
ightening barrier before you and the past which
ou have never been able to leave behind, catching
p. "Speak unto the children of Israel that they go
rward."

God's promise has been given—have faith to act
pon it. On the road to the land of promise, there
re no celestial vehicles for easy and swift transpor-
ation, but to each there is given two stout legs if
ne heart be willing to use them. God's best answer
s not always an increment of power or some special
race that will remove the confusion and struggle
om life. His answer may be a question to set us
p on our feet again. Face forward then, using the
isdom and strength of heart He has already given.

Job cried out for many answers. While at first
t seems that he got none, perhaps he did get the
est answer for a human soul in need—God Him-
elf, near at hand, calling him to examine himself
nd the world about him, strengthening him to take
eart and go forward.

Cooperation Tested

(Continued from page 5)

ing that some who confessed Him Lord would not enter the Kingdom because they were otherwise heretical.

I remind you, as we have often been reminded, that the foundation of the ecumenical movement is the confession of Jesus Christ as Lord. The New Testament again and again justifies the basis of our ecumenical movement and warns that no other issue is equally crucial. Not only this text, which makes it clear that what is decisive is the relationship to the living Christ, "He who is not with me is against me," but verse after verse makes the confession of Jesus as the son of God the decisive measure. "Blessed are you, Simon Bar-jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church." And in I John, "By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God. . . . Whoever confesses that Jesus is the Son of God, God abides in him and he in God. . . . Everyone who believes that Jesus is the Christ is a child of God."

Three Lessons

So in conclusion, I venture to remind you of three clear lessons that you and I need to ponder and to learn from the two paradoxical texts which I have discussed at the close of this ecumenical conference.

First, remember that the context of both texts is the healing of a man by the power of Jesus Christ. Let us, therefore, whatever else we do, never forget that Jesus himself has said, "By their fruits ye shall know them." Whatever else we do, let us devote ourselves in Christ's spirit to the sacrificial service of all sorts and conditions of men. Let us remember that if we would be in the company of Jesus Christ, we will be giving ourselves as he did to the healing of the sick, to the feeding of the hungry, to the visiting of the rejected, and to the casting out of demons.

Second, let us take to ourselves a warning. Beware of judging other followers of Christ by our own standards. Let others be warned too of their danger of so judging the ecumenical movement. But let us all be warned that the kingdom of evil is not divided and that no one is beyond the circle of our communion, except those who are anti-Christ, who call good evil and who reject Him who is our Lord. Let us be warned of how easy it is to allow our prejudices to be decisive and to make our ways rather than Jesus Christ the decisive standard.

Finally, let us be encouraged despite all our problems of cooperation, communion and unity, to press on in the way our fathers began, to seek more perfectly to exhibit to the world the unity which Christ has given to us that the world too may believe that Jesus Christ is the Son of God and its only saviour.

First Thanks, Then Giving!

By Harold Z. Bomberger

A SERIOUS depression hit Jerusalem and other parts of the Roman Empire some 1900 years ago, causing untold hardship. The Christian church was deeply concerned and throughout Asia special sacrifice offerings were raised for relief.

St. Paul spearheaded this drive and urged his fellow Christians to give generously. He reminded them that they had what they had because of God's immeasurable generosity, expressed so lavishly in Jesus Christ his Son. "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich. Thanks be to God for his inexpressible gift!"

Full understanding of this inexpressible gift brings the awareness that God's abundant generosity can result in nothing less than a generous attitude and response on our part. "You will glorify God . . . in acknowledging the gospel of Christ, and by the generosity of your contribution . . ."

True Significance

True thanksgiving is more than a day set aside each year by presidential proclamation, a religious formality in which communities engage the last Thursday of each November at ten o'clock in the morning, or the holiday which announces that Christmas is around the corner, Santa Claus is coming to town, and the merchants are now prepared for hordes of customers.

Thanksgiving is an inner reality, an expression of the soul, an attitude toward all of life! It is much deeper and more lovely than good manners or politeness. True thanksgiving is not acquired overnight, expressed in one church service or even one season. It is nurtured and cultivated like a delicate orchid.

Thanksgiving Day, as well as Christmas and Easter and other great occasions, means little to a self-centered or emotionally immature person. Such a person might feel good because of what he got out of such a day; it may have satisfied some of his whims and needs. He may rather expressiv say, "Thank you, thank you," and yet have perienced only a limited sense of appreciation. T bigger the soul of a person, the more he is spiri ally and emotionally mature, the greater is capacity for gratitude.

Furthermore, a spirit of genuine thanksgiv does not depend, as much as we like to think, up outwardly pleasing circumstances. Occasionally may say, or hear someone say, "Yes, I'd be hap too, if things went better for me, if conditions w different." When we say this we misunderstan Thanksgiving, just as joy, radiance, happiness a peace, does not depend upon outward arrangem and material advantage.

Remember the Pilgrim fathers. Did they fi things just as they wanted them when they lan here? Of course not! It was winter time; the wea er was cold, food was scarce and they had only t crudest homes. Many of their loved ones had d and they didn't know how long they themsel could remain alive. As Thanksgiving Day continu to be celebrated, our early forefathers had a cust of putting five grains of corn at each place arou the table. This was to remind them that during t first dismal winter at Plymouth the food was hard to get that only five grains of corn were tioned to each individual at a time.

Developing Gratitude

Consider the Psalms in the Old Testament. S how often they sing of praise, rejoicing, blessi and hallelujah. Then notice the setting in whi these psalms were sung. You will be amazed to d cover how often it is hardship and sorrow, hung and privation, misunderstanding and pain, slave and persecution, war and defeat, exile and tortu illness and death!

Consider Jesus. He spoke more about joy a thanksgiving in the shadow of the cross than at a other time. Think of St. Paul. His hardships a persecutions were frequent and severe. And yet almost every letter he expresses thanksgiving.

If gratitude depends upon something deeper th formal politeness and is not dependent upon fav able circumstances and material prosperity, what does it depend? If we do not possess it, h can we develop it?

HAROLD Z. BOMBERGER *is executive secretary of the eastern region of the Church of the Brethren. A graduate of Elizabethtown College and Bethany Biblical Seminary, Chicago, Mr. Bomberger has served pastorates in Pennsylvania and Maryland and has been a contributing editor to the* Gospel Messenger. *He is a member of the board of directors of the Pennsylvania State Council of Churches.*

First of all, genuine gratitude grows out of and sustained by a humble recognition that God is he source of everything. This sounds almost trite n our day of city living, atom-harnessing, nuclear hysics, miracle drugs, jet propulsion, frozen foods nd hitherto unheard-of luxuries and comforts. When we think of all that men have done and all hat science is able to do for us, we must be alert st we lose sight of God. We can be so preoccupied ith secondary effects that we forget there is a rimary cause. Man, harnessing science, is able to erform incredibly amazing feats. Actually, how-ver, he creates or produces little.

Dependent on Others

Look at this list of what goes into the production f 100 bushels of corn on one acre of land:

4,000,000 pounds of water,
6,800 pounds of oxygen,
5,200 pounds of carbon,
162 pounds of nitrogen,
125 pounds of potassium,
40 pounds of phosphorus,
75 pounds of yellow sulphur,
50 pounds of magnesium,
50 pounds of calcium,
2 pounds of iron

lus smaller amounts of iodine, zinc, copper and ther things, including the annual migratory habits f billions of birds. One hundred bushels of corn! Who made it? Man contributed the labor but God ontributed a few things too! Thanksgiving grows nd is sustained as we humbly give recognition to God.

Secondly, true gratitude is nourished and sus-ained by a humble realization of our dependency pon other people.

Who gave us birth? Who cared for us during hose early days and years, without which care we would have perished? Who taught us to use our mind? Who taught us to read and write? Who cares for us when we are ill? Who mints the money we carry in our pocket or deposit in the bank and which we so glibly call our own; from where does the metal or the paper come; and who gives this paper or metal value? Who stands guard in a police office, fire halls, telephone exchanges, hospitals and countless other places while we sleep, go on a picnic, or worship in church? Who embalms and buries us after we've rusted or burned ourselves out? Whether or not we are mature enough to admit it, we are tremendously dependent upon other people.

Spiritual Growth

Thirdly, our capacity for gratitude increases as we grow in spiritual maturity. We grow in maturity as we cease to make ourselves the center of life. This means, among other things, accepting responsibility. It means sharing and giving. The 116th Psalm in one verse asks, "What shall I render to the Lord for all his bounty to me?" Another verse gives the answer: "I will pay my vows to the Lord." Bishop Kennedy has said, "When men catch a vision of all they have received they accept their obligation and responsibility." In other words, gratitude is first Thanks, and then Giving!

This is why one who is sincerely grateful enjoys giving to his church. He sees how desperately people need Jesus Christ and sees what wonderful things would happen if more people knew God's love. So, he gives generously, often sacrificially.

Likewise we give to those in need at home and abroad. We know that our gift may mean the difference between warmth and cold, health and illness, friendship and loneliness, help and neglect, hope and despair, life or death for someone somewhere!

We can not say, "Others are hungry, but we are fed; others are refugees or enslaved, but we have homes and freedom. Look how good God is to us. How happy we should be." Instead, gratitude makes it possible for us to say, "How unhappy and disturbed we are at others' misfortune. How much we can help since God has been so good to us. What joy is ours because we help!"

A thankful person gives not only material gifts but also understanding and love. In this day of nationwide fund drives and world relief causes, it has become fashionable and easy to send a check—especially since it is deductible for income purposes—and not be much concerned about people for whom the check is sent. Some unfortunate people have nothing to give but money!

The giving of compassion and understanding is vitally needed. There are probably more people in most of our communities whom we can help by sharing understanding than there are who need material help. Too often it is easier to write a check or send a basket of food than it is to understand problems and offer faith, courage, love and friendship.

The Paradox

Finally, true gratitude expresses itself supremely in the person's giving of himself! True thanksgiving has always been this—among the Hebrews, among the early Christians, and among the Pilgrim fathers. They called "together the little band of the faithful around the tables that held their harvest, not only to give thanks unto One who daily walked beside them, fed them, and led them, but it was also to dedicate anew their future lives unto his eternal keeping." St. Paul praised the Christians of Macedonia for their generosity and explained that it was not hard to understand the reason for their generosity. It was because, "first they gave themselves to the Lord." A friend prints in his church bulletin occasionally,

It's not money God wants, but men,
Not coins, but character,
Not tithes, but tithers,
Not gifts, but givers,
Not yours, but YOU!

So it is! Thanksgiving to be truly thanksgiving is first Thanks, then Giving. And, paradoxically, we discover that as we increasingly give, our thanks multiply!

●

Our Father, Thou hast given so much to us. Give us but two things more: a grateful heart and a warm, helping hand. Amen.

Total Commitment
Brings Understanding

How to Find God's Will

By Andrew Christian Braun

"Anyone who chooses to do His will, shall understand . . ." John 7:17.[1]

LEEWIN B. Williams tells the story of an old hunter in Michigan during pioneer times. The territory was so strange that the hunter often lost his way. Finally, he purchased a pocket compass and was instructed in its use, but shortly thereafter he lost his way again. At last a searching party located him. He was asked why he did not travel by the compass. His explanation was that the compass had failed him. He wanted to travel north and so he tried to set the needle in that direction but he said, "It wasn't any use, for the danged thing would shake, shake, shake back and forth and would always point southeast."

Now a good many people are like that hunter. They want God to direct them in the way they intend to travel. When God's will points in a different direction, they feel God's word is wrong. But like the hunter our perverse behavior always leads to confusion and disaster. This is illustrated by a story Bishop Gerald Kennedy tells of a mechanical rabbit used at a Florida dog-racing track. This lure for some mysterious reason suddenly disintegrated as the dogs pursued it. Their plan of action thwarted and their goal lost, the dogs were so disturbed by the strange situation that they exhibited every sign of a nervous breakdown. People have experiences like that when their own objectives prove short-lived. They become frantic and desperate because their objective has disappeared, leaving them no support. Lest we find ourselves similarly disoriented, let us search out God and his will for our lives.

Is There a God?

Many years ago I heard Dr. Harry Emerson Fosdick tell of an interview with a leading scientist. The scientist said, "There is enough atomic energy in an ordinary cardboard railroad ticket to run an express train ten thousand miles." He even intimated that in two handfuls of sand there is sufficient energy to supply all the basic needs of the United States for two or three years. Certainly there must be a supreme intelligence for such complicated forces to exist.

If you do not believe in God, sit quietly some da and ponder what kind of a God you would creat if you had the power. When I considered this, came to the conclusion that my God would have t be like Jesus. In my most lucid moments I cann prove God; he is too great for my small mind. B I can love him as I discover him in the Person Jesus. Jesus is a personality. Personality is ou highest category of being. Therefore, God, thoug he may be more than personal, cannot be less.

Many of the neuroses, conflicts, fears and guil we find prevalent today are the result of missin God. The self-centered person disintegrates. On th other hand the God-centered person abides foreve Moffatt translates this idea in I John 2:17, "Th world is passing away with its desire, while he wh does the will of God remains forever." The Chri tian has survival value. "To whom else can I go Thou hast the words of eternal life." Some tim ago Pitirim A. Sorokin, then a sociologist at Ha vard, said that the idea of selfish materialism unde lying Western civilization was unable to sustain ou civilization and that our only hope was in coopera tive order as described in the Sermon on th Mount. The late playwright Bernard Shaw, afte viewing the world of human events for 60 year commented that he could see no way out of th world's misery except the way that Christ woul take were he to undertake the work of a moder statesman.

Divine Purpose

The Beatitudes, then, are more than platitudes they are principles to live by. The Sermon on th Mount must become the sermon of the mart. It truths befit the depths as well as the heights of life the 20th century as well as the time of our Lord' sojourn on earth.

The Bible sets forth a plan of creation and re creation. The redemption of mankind is prophesie in the Old Testament and fulfilled in the New. Th birth of Jesus was no accident; it occurred in ac cordance with the purpose of God in the fullness o time. There is a timetable in nature and divine na

[1] Moffatt, *The Bible, A New Translation* (New York: Harper, 1935). Used by permission.

ANDREW CHRISTIAN BRAUN *is minister of the St. Pau Methodist Church, Trenton, New Jersey. He has also serve churches in Camden and Atlantic City, and is active in wide variety of church and community affairs.*

e. If the Elgin Watch Company depends on the rs for its time, there must be law and order in rotation of the planets and stars. Since every chronizing system can be explained only on the sis of intelligent creation, we must believe in God. e cannot explain the orderly processes of nature the advent of Jesus except in terms of a Creator-deemer God. Therefore, because every synchro-ing system and every system of thought must ve a creator behind it, we are drawn into fellow-p with the God of the Bible. And when we take n on faith each of us is able to say, "I know God es for he lives within my heart."

God is Always Dependable

"He is the same yesterday, today, and forever." d's maintenance of his own integrity is a quality hich attracts us all. We soon discover fickle and eacherous individuals out in the world. But God ver betrays us. He is constant.

God is constant in respect for our freedom. He d not create us as robots. He made us men. God usts even wicked men with freedom of choice be-use he made us in his image, because he loves us. ve by its very nature must be voluntary. Inani-ate objects have no capacity for affection. Only an with power of choice can love. God craves our mpanionship and yearns for our response to his ve. He respects our freedom.

The law of the harvest states that what we sow, e reap. We all experience the disciplines of dis-bedience. God's ultimate will for our lives is salva-on and satisfaction. However, ignorance, folly and n inhibit the plan of God. God then works to re-ace ignorance with knowledge, folly with wisdom, n with holiness. But when we reject this proce-ure, we must take the consequences. At this point, od's permissive will comes into our experience. Be-use of our perversity he cannot always bring his ltimate will into operation, and in his eagerness r our love his permissive will is employed. This an be illustrated by the statement of a mother hom Studdert-Kennedy went to see in England uring World War I. Her son had been killed. "God ok my boy," said the mother. But the chaplain nswered her, "No, never—not in the way you ean it. To say that God took him is only half the ruth. God took him only after the evil of men, or-anized in modern war, had put him to death. But o say that it was God's desire, God's intention, od's wish that he die—that is a lie."

We Are Held Responsible

Because we are bound together in the bundle of ife, the speck of rottenness in one peach soon preads. Sin influences us all and we are held re-ponsible as members of the human race. As indi-iduals and as nations we are responsible. Cause nd consequence are insolubly linked. God holds us esponsible.

In nature and human nature, life must grow or erish. Jesus himself increased in "wisdom and tature, in favor with God and man." We must ma-ure in self-mastery, brotherhood and fellowship vith God if we are to fulfill our destiny. There seems no way to grow a soul except by moving from the cradle to the cross; only then can we win the crown.

God Encourages Maturity

One day at a school for the deaf I watched some children ice skating on an artificial lake. A father was teaching his son to skate. He helped lace up the boy's shoes and started him out on the ice. At first he held on to his son but after a while he gradually withdrew his support. Then it happened. Suddenly the boy's feet went out from under him, and he struck the ice with a thud. The father realized the boy would sooner or later get hurt on the ice. That hurt was not the father's will, but rather that his son learn to skate. And when the boy fell, the father did not laugh at him in his pain but picked him up and rubbed the hurt away. Jesus tells us that God is like a father. He watches and waits, hopes and helps us to reach maturity if only we will choose to seek it.

God offers salvation. Ninety-nine are safe in the fold, but the Good Shepherd yearns for the one lost lamb! God comes to us in the person of Christ and forgives us if we repent of our sin. We must, however, seek his face. We must be swift to confess our sins for hardness of heart develops when we dally. Before the French Revolution the Palace at Versailles was open to the public. The kings had little privacy, as they permitted their subjects to roam their gardens and even visit certain of the public rooms. Then came the revolution. Word was passed to the guards that a large mob had left Paris bent on the destruction of the palace and the death of the royal family. Fearfully the guards tugged at the great gates. But alas! Many decades of weather had rusted them so that they could not be closed. What a picture of our lives when we leave them open to every passing passion and pleasure until the well-polished door of righteous decision has forfeited its purpose.

How to Find God's Will

We find his will through nature's framework. Sunset and sunrise, the flash of a forked streak of lightning, the grandeur of the Grand Canyon at dawn, the spangled torrents of Niagara Falls—all of these lead me humbly to the feet of God. One cannot easily miss the beauty of God as he stands under a peach tree at blossom time or worships in the vast cathedral of the California redwoods. Smaller creatures, likewise, can remind us of qualities of God. Consider the sense of direction of migratory birds, the constancy in the habits of a setting hen, the fidelity of a dog, the ingenuity of a monkey, the intelligence of a horse. Certainly the handiwork in creation reveals God. Let us take time to behold his wonders in the heavens and on the earth.

We find his will in the authority of his word. The Bible, the fullest revelation of God to man, is a record of unequalled insight and power. Man has made millions of laws, but he has not improved upon the Ten Comandments. Man has written libraries full of discourses on ethics and philosophy, but he has

never bettered the Sermon on the Mount nor surpassed the truth of the words of Jesus.

Faith is an Act

We find his will by following him. It takes faith to be obedient. Faith is an affirmation, an act that receives eternal truth as fact in our experience. Weymouth translates Matthew 7:20-21, "So by their fruits, at any rate, you will easily recognize them. Not every one who says to me, 'Master, Master,' will enter the Kingdom of the Heavens, but only those who are obedient to my Father who is in Heaven." [2] Willingness to obey Christ, to follow in his light is the condition of further illumination. To know God better is to say to him as Saul of Tarsus said near Damascus, "What wilt thou have me to do?"

We find his will by converting our feelings. Take inventory of your feelings, and you will discover much concerning your relationship to the will of God. The dominant desires of our lives indicate the use we are making of our freedom. Make a list of your most ardent wishes and then grade them according to intensity. Is your most prevailing desire to do the will of God? Our choices each day will help determine our understanding of the will of God. "Anyone who chooses to do His will, shall understand. . . ." To know the will of God we must consecrate our feelings, our dominant desires, to God.

Total Commitment

We must practice the presence of Jesus. Total allegiance to Jesus is the desire that will make plain the will of God. What are your feelings concerning Jesus? Do you feel his presence and his power to cleanse the heart? Dr. J. H. Jowett once told of a man who came to learn the meaning of the Christian life. The pastor explained to him the wonderful redemptive work of Christ for any sinner. When the man returned home, he sat by the fire to consider what Jesus had done for him. Soon he fell asleep and dreamed that he saw a great high snow-white mountain of righteousness, purity and goodness. Suddenly as he stood at the foot of this mountain the sins of his past life came upon him in the form of creeping, crawling lizards and snakes. He was just about to give up the struggle in despair when Christ appeared and walked down the mountainside toward the valley. The layman did not dare face Christ for the shame of past sins in his life. The strong feelings of guilt caused him to fling the cloak even over his face. But finally he ventured to look out from under his cloak. Imagine his amazement when he discovered that all his sins were gone. Casting his eyes toward the pure and lovely Son of God he discovered that the Saviour had taken all his sins upon himself. Then the truth of Isaiah 53 dawned upon his mind: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquit of us all."

By examining our feelings, confessing our sin and making total allegiance to Christ, we discove the will of God to be our atonement. Richard Bax ter, a great English preacher of the 17th century said, "I preach as a dying man to dying men, an never sure to preach again." The last words that h spoke were these, "Lord, what thou wilt, and whe thou wilt." This is the commitment that leads t knowing God's will. "Anyone who chooses to do Hi will, shall understand . . ."

[2] Weymouth, *The New Testament in Modern Speech* (New York: Harper, 1951). Used by permission.

Thanksgiving, S. K.

"This is perhaps the most difficult of the aspect of Kierkegaard's emphasis. As dread is the constan concomitant of man's freedom in existence and no to be confused with this or that contingent ex perience of 'fear,' *so also is suffering the constan concomitant of a man's having passed beyond th other stages and now existing in the specificall Christian categories.* This suffering of the Christia is therefore by no means to be equated with th chance misfortunes of life that fall upon the jus and the unjust. I shall not soon forget the Austra ian divine who gorged himself on good, old, soli Australian beef, garnished with a few thick slice of mutton, plus all the assorted vegetables in sea son, and then finished this off with some concoction euphemistically called 'trifle,' which, as nearly as could figure out, consisted of a considerable base c rich pastry topped with thick, syrupy fruit of vari ous kinds—apples, peaches, pears, dates, nuts, etc —and then was smothered in a thick covering c pure cream, not whipped into a froth like our in sipid 'Dairy Maid' concoctions, but the solid stuf straight from the cow with all the air and wate taken out and nothing left but *the* cream. Thi concoction is served on top of the meal in a sort c soup tureen and is eaten, not with a dainty littl dessert spoon, but is literally 'shoveled in' with th aid of two utensils, the soup spoon in the left han and the fork serving as a sort of hay loader in th right. So this German-Australian divine, after long communion service, after which he heaved sigh of relief and said, 'Nun ist die ganze Herd wieder einmal gefüttert und getränkt' ('Now th whole herd has been once again fed and watered') sat down and devoured the above-described littl meal—just a token really of what a real man woul do, for, after all, a parson is only half a man. Ther he sits now after the meal, all bloated with gas, an more and more he is convulsed in the most excru ciating agony, more acute even than that of child birth; he says, 'Dies its mein Kreuz, dass des Her mir aufgelegt hat, das ich willig tragen muss' ('Thi is the cross the Lord has laid upon me which I mus bear patiently'). This most certainly is not th suffering Kierkegaard had in mind."—*Martin J Heinecken, "Kierkegaard As Christian,"* The Jour nal of Religion, *January 1957 (University of Chi cago Press). Used by permission.*

God's Abandon In Caring Judges Our Timid Affections

he Recklessness f God

By Robert Orr

Whoever would save his life shall lose it, and whor loses his life for my sake shall find it. Matthew :25.

DEEP in the heart of the universe, deep in the heart of God, there is a fundamental, startling :klessness.

You can see it in creation. People ask, "Why did d make the world? Why did God make us?" He ade us because His very being so overflowed with e that He wanted to make beings of both body d spirit who would freely, joyously, gladly paripate in the love He gave. However, in creating such a purpose, a problem quickly appears. here is no use making creatures who cannot help t love, puppets who dance as the strings are lled, robots who move as the buttons are pressed. e would soon tire of our own children, were they love us by command. How we would long to have em love us spontaneously, freely! Forced love is possible. So God had to take a risk in making an a free creature. For if man was made free there as always the danger that he would abuse that eedom, use it to turn against the God who made m, use it to set himself up as his own god. But od was reckless. His love spilled over to make this indly-legged, frail creature, capable of great love great hate, great good or great evil.

God took the risk. And man rebelled. Ever since, an has waged undeclared war against God, hiding e weapons of rebellion even from himself when here is a chance that he may be found out.

But God did not leave it at that. A love that ames like his does is not quickly quenched. When ur advances of friendship are rebuffed we retreat nto our shells and refuse to come out, creating talemate. But God will not tolerate stalemate. So He began pressing through to man again, using a ong line of remarkable men called prophets—Mo-es, Samuel, Elijah, Amos, Hosea, Isaiah, Jeremiah —to woo His people back to a realization of His verwhelming love for them. It was a risk. Give men he truth, give men love and, like as not, they will ing it back distorted in your face. But God in His recklessness took the risk and figured it well worth the cost. From a businessman's point of view, it was a shaky deal. The people God was dealing with had no credit balance. But the prophets sounded their message, some with a brazen trumpet, some with a trumpet of silver. Some of their listeners heard a noise, and stopped their ears; the blood of others boiled at the note that was sounded; some, thanks be to God, were pierced to the heart and saved into life. But all too many others did not want to be saved, and they would not be saved.

Still God will not leave it at that. Man's rebellion threatens to defeat the whole purpose of creation. His thick skin makes him insensitive to God's probings. What more can God do? He takes the biggest risk of all—He comes Himself. You have to catch your breath at the sheer recklessness of it all. There is adventure, there is drama that makes all other dramas pale by comparison. When God comes to earth, he trusts himself to the hands of men. He puts Himself at man's mercy. And man is not merciful. Man could not then and cannot now stand up to the revolution that self-giving love brings into his life. So, when men found God walking in their midst they did away with Him in the name of peace and quietness.

An efficiency expert looking at this story, evaluating its effectiveness through history to our own time, would shake his head sadly. The results do not justify the expenditure of time, energy and concern. But God calculated the risk. Where we would have decided that the dividends were not high enough to warrant investment, God recklessly decided that it was well worth while—even if only a few might respond and be saved into life.

In His Image

This recklessness deep in the heart of God means that a similar recklessness must inspire our lives it we are to be in tune with God and not play out of key with creation and its purpose.

Think of beginning the Christian life. We have so diluted the Christian faith that our conversion becomes nothing more than a New Year resolution to change our ways and start living according to a set of rules. Then, when we come to the more difficult demands—turn the other cheek, love your enemies, do not be anxious, do not judge—we imply that these are way beyond us, out of reach, not meant to be taken seriously. All the time we do not see that we are barking up the wrong tree. The beginning of the Christian life is taking a risk, opening ourselves in honest confession of our sins, recklessly throwing ourselves on the mercy of God in the hope that His love and forgiveness will keep us alive. We talk of gambling for lesser fortunes as sin, not because the Church likes to stop fun, but because the only thing really worth gambling on is the grace and love of God. "Something for Nothing" may be a good title for a sermon condemning gambling, but "something for nothing" is also a description of the grace of God. That grace is ours when we take our lives—everything we are and have—and throw them away into the love of God.

Recklessness is also the theme of progress in

ROBERT ORR *is minister of the Welkom Presbyterian Church, St. Helena, South Africa.*

Christian living. In praying many Christians never get beyond the childhood stage of asking for a blessing on mommy and daddy, friends and pets. Isn't it time we got out of our spiritual rompers and began to see prayer as a powerful weapon in God's armory? How many of us really wrestle in prayer for the healing of sick people? How often do we pray as if we mean it for justice and righteousness in our country and in the world? How many of us soar on wrings of prayer to communion with God Himself? How often do we offer up our own weaknesses with the reckless courage to ask God to change what is wrong in us? How long will we persist in praying for crutches rather than for wings?

The Living Church

Christians are rarely conspicuous for their recklessness in everyday living. I am not surprised that many of our neighbors are quite unimpressed with the claims of the Christian Faith. So many of the Christians that they see take life timidly, shrinkingly, as if they were saying "excuse me" at every step. If being Christian makes any difference at all in our lives, it seems to make the wrong kind of difference, inspiring us to negative living. Don't dance, don't drink, don't smoke, don't swear, don't have fun—for goodness' sake, what must a Christian *do?* How little recklessness is evident in our lives! For example, the alleged head of the house suggests, "Let's go over to the Browns for a rubber of bridge." To which the real power behind the throne answers, "Sorry, I've been to call there twice, and Mrs. Brown has been here only once last month. So we can't go." The result is a draw; nobody wins, and nobody is happy. "If you love those who love you," said Christ, "what reward have you?" But this is our attitude exactly. "You scratch my back and I'll scratch yours. You love me and I'll love you with exactly the same degree of temperature." Why don't we try flinging our love around for a change?

The same truth is evident in our behavior within the community of the Church. It has distressed me deeply to learn that the visitor, the person who comes to church to worship for the first time, feels himself frozen out. True, if we are not too busy, he may be given a smile of welcome; but after that he may as well just not be there, for nobody takes notice. Let's be reckless with our greetings. Perhaps visitors may be cold at first, but after the fifth time they are greeted, they will thaw out. Is the church a kind of chummy club for members only, or is it a living body that grows by giving out love?

Personal Squabbles

So often personal squabbles seem to wreak more havoc in a Christian congregation than anywhere else. Mrs. Adams thinks that Mrs. O'Brien is doing too much just for the sake of getting the credit. Mrs. Morris is spreading stories about Mr. Brown. Mr. Jackson doesn't like the board of management's way of running the finances. Elder Elliot has spoken his mind with some vigor in the Session and Elder Ford has taken exception. So there are squabbles and wholesale resignations. We seem to have it in our heads that good churchmen never disagree, never get heated, and that an argument directed against a policy is a personal attack on the pers behind the policy. How we need the recklessness Christian love. As it is, we do not even measure to the politicians who go hammer and tongs on floor of the house but are firm friends in the dini room after it is all over.

The field of intellectual inquiry into the meani of our faith needs the recklessness of God. Not of us, of course, are cut out to be theological gian Thank goodness, for if we were we would all be guing about the best thing to do instead of doing But God has given each of us a mind, and we called on to love Him with that mind. That only mean that our intellects are to test our fa to the limit of our ability. Far too often our beha ior is marked by an alarming apathy, by a co spiracy of silence. We are content to grow up wit ten-year-old's idea of God. Not so long ago, a gro of university students, most of them Christia were asked on the spur of the moment to answ the question "Do you think God understands dar?" The immediate answer was No, followed a general chuckle at themselves as they saw h absurd their answer was. Their idea of God had grown up. As a result the impression grows ev more widespread that the Christian faith cann stand intellectual inquiry. Christians themselv hesitate to probe too deeply into their own doub for fear these doubts are sinful and their questio irreverent. Thus our minds stagnate. We compa unfavorably with the average Communist Par member who is thoroughly tested in the intellectu disciplines of dialectical materialism and who questions are taken as an index of his interest. reckless then in intellectual search into faith, the nearer we get to truth, the nearer we are God. "Whoever loses his life for my sake, will fi it."

Joyous Prospect

We have given little direct attention to the fir half of our text, but its meaning is clearly the oth side of all that we have been saying. "Whoev would save his life shall lose it." The best preserv thing in all human history is an Egyptian mumm The surest way to make an intellectual and spi itual mummy out of ourselves is to give all o attention to preserving life. The man who hoar health becomes a hypochondriac. The man wh hoards wealth becomes a miser. The man wh hoards his faith, his friendship, his love, becom an arrogant, self-centered prig. For the carefu timid man, the passwords are: "It's safer," " pays," "One must take care of a good reputation How damned a man can be by anxiety over a goo reputation! How prone he is to the dismal epitap "He looked after himself."

Our life needs at least an occasional binge wit the love of God. Let us therefore make room for a intoxicating spree with the Holy Spirit. With tim strength, money and friendship pressed dow shaken together, running over and flung about, w can know the joy and freedom of losing our liv to find them. Let us be reckless enough to share i the recklessness of God!

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Reasonable Mystic, Laughing Prophet

By Warren S. Smith

BERNARD Shaw would have affected something of a disinterest in the stir which his centenary caused in print and on stage. He was proud of his longevity but he did not believe in celebrating anniversaries.

This "sort of unofficial Bishop of Everywhere," as he had termed himself, took leave of the world he had taken such pains to set right just as our errant planet was sailing into the most fearful realm of the cosmos it had yet traversed. The atomic age arrived too late to influence his thinking perceptibly, but there is not much reason to suppose that his survival into this era would have altered any of his basic positions. When the bombs dropped on Hiroshima and Nagasaki he called it "vivisectional amorality applied to ourselves more ruthlessly than to the dogs."

Long before fission and fusion dramatized our world's inner hysteria GBS was aware of the dangers into which we were racing. In one of his brilliant figures of speech he once told us that we were living in a villa on Vesuvius! The figure is not as startling as it used to be for the simple reason that the location of our villa is no longer a surprise to many of us. We have by now heard the volcano grumble underneath the lush carpeting and in fact barely escaped having the lava flow into the living room.

Hoped to Save Us

In calling attention to our plight he actually hoped to save us from it. No man in modern history was so obsessed with a mission of salvation as Shaw was. Did he laugh? Cajole and insult? Tear down idols and strike poses? All to one purpose: that the human race should grow in dignity toward an ultimate godhead.

At first he was sure the way lay through the progress of economics and political science toward socialism. Aroused by Henry George and heavily influenced by Karl Marx, he and his fellow Fabians preached equality of income and abolition of the idle rich class more than thirty years before the Russian Revolution. His influence on the thinking that produced England's welfare state will hardly be denied by either supporters or denouncers of it.

Naturally when the Russian Experiment unfolded he was friendly to it, and he did his best to remain faithful even though he became skeptical of the all-powerful state's treatment of heretics—perhaps musing on the fact that he himself was the greatest heretic of his age. He was never what Americans would call a good democrat. He could not tolerate government by amateurs. He so passionately wanted efficient government of the people for the people that he could never accept government by the people. So he clung hopefully to the Experiment through thick and thin, and spent nine days in the U.S.S.R during July, 1931, celebrating his seventy-fifth birthday by being made much of by the Russians.

Ridiculed Racism

He was even led into a temporary admiration for the dictators, paralleling his historical admiration for Julius Caesar. But though Mussolini intrigued him, he predicted the fall of the Duce's government shortly after it began (in *The Intelligent Woman's Guide to Socialism and Capitalism*), because it was based upon inequalities rather than equality. And in 1935 in a special Preface on Bosses (for *The Millionairess*) he ridiculed Hitler's racism and held that we must learn to produce dominant personalities in such profusion that the occasional one will not become irresistible.

But though Shaw never gave up socialism, he did give up the notion that the human race could be saved by it alone. In 1909 his brilliant contemporary and friend, G. K. Chesterton, observed that GBS had somehow ceased to believe in progress—a preposterous position for a communist! The observation was not, it turns out, quite accurate, but there was basis for it in that Shaw had given up progress through human institutions as we know them.

Five years previous Shaw (at age 48) had completed a play called *J… Bull's Other Island,* which on the … face was about the Irish problem, … on a deeper level dealt with a cl… between materialistic values and m… tical religious ones. This is in m… respects a brilliant play, still unc… rated or misunderstood by the thea… cal profession generally. In it Sh… brings to life a mystical Catholic h… tic who in his bitterness, intensity … conviction is unlike any other chara… in the whole Shaw gallery. Unl… yes; but after the shock of Pe… Keegan, Shaw himself was never q… the same again!

Keegan, the defrocked priest, … the essence of Shaw's doubts ab… progress which Chesterton had not… Keegan had determined, in fact, t… this world in reality is hell. W… other explanation could there be? I … the place where love turns to tortu… education to enslavement, justice … imprisonment, charity to penan… From here on progress along the hi… way of the social sciences was … enough. It never had been, of cou… Looking back, one must not draw a l… through a man's life as one draw… boundary on a map. The seeds … Shaw's mysticism were planted w… the seeds of his socialism, but th… matured in a slower rhythm. And af… Peter Keegan's devastating insight … the material world of Tom Broadbe… it became evident that progress wo… have to happen deeper inside man.

Shocked Christians

Already he had explored the idea … what he later called Creative Evo… tion in *Man and Superman.* From n… on it began to take on the proportio… of a religious faith. An interest in t… study of religions themselves took h… of him and he continued to pursue t… interest for the rest of his life, calli… himself a "connoisseur of religious … liefs." His forthright re-examination … the life and teachings of Jesus (in … long preface to *Androcles and t… Lion*) shocked some Christians, … probably more because of the mann… of it than of the substance. As a matt… of fact he was for giving some of Jes… teachings a more direct kind of app… cation than they had been given befo…

(Continued on page 30)

WARREN SMITH *is associate professor of theatre arts at Pennsylvania State University. He is the author of a number of articles on the religious implications of Bernard Shaw. Mr. Smith is a Quaker.*

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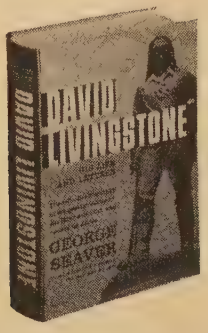

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Among Us—

SHE WAS EMPTY . . .

By Gordon E. Jackson

SHE was three years old when she came to Nursery School. Her father had left her mother shortly before she was born. Her mother had taught school to support the two of them. At Nursery School Sally (for that was not her name) insisted on doing a peculiar thing. She would locate every available container—jars, lids, saucers, bowls, even ashtrays—and fill them with water. The psychologist in charge of Nursery School noticed that Sally became very anxious if she could not fill each container to the very top. She *had* to fill it completely full. What was Sally trying to say in her ritual of filling the containers? The psychologist interpreted Sally as saying she was empty and needed to have her self filled.

Through the months that followed the psychologist and her staff became to Sally her means of being fulfilled. In play, on walks, under the shade tree, in the Nursery School kitchen they communicated their fullness to her. No matter how many times she came to one of them for reassurance, they responded appropriately to her need. Sometimes it was a kind hand on her shoulder; other times, a member of the staff listened as the little girl poured out her heart. Gradually she became less anxious as she filled her containers. Then she stopped filling them at all. She turned enthusiastically to cooking. She liked best to make cup cakes. These she would take to members of the staff for their approval. They not only tasted them; they helped her to become a very excellent little cook. And all the while Sally was becoming fulfilled. She began to trust herself as others trusted her. She gained self-respect because others respected her. Her emptiness began to be filled as members of the staff imparted their love to her. She even began to venture a little love on her own.

GORDON E. JACKSON, *after pastorates in Oak Lawn, Illinois, and Olympia, Washington, came in 1949 to the faculty of Pittsburgh-Xenia Theological Seminary, Pittsburgh, Pa. A member of the department of philosophy of religion and Christian education, Dr. Jackson became dean of the faculty in 1955. He is associate editor of the* United Presbyterian *and a contributor to* Religious Education.

What if Sally had never gone to Nursery School but had happened into a church school at 9:45 some Sunday morning?

To begin with, she would not have come in to 98 per cent of our white churches anyway. Sally is a little Negro girl.

Telling Questions

But had she come, would she have found any means of expressing her need? Or just a few chairs, a table, and maybe an old piano? How could Sally tell how much she hurt inside when she had to sit so still in the little chair about the table? And if she found a way to tell, would the teacher understand that something was wrong? Or would she be so intent on keeping order as she read the lesson that Sally would be a vexation if not a nuisance? Even if the teacher surmised that something was wrong, would she try to know Sally better, try to know the family background, ponder Sally's behavior in her heart, take Sally to God in prayer? Or would Sally become lost between Sundays? Would the teacher discuss Sally with her pastor? Would he *really* listen? Would he seek help for the teacher, would he be too busy?

Much that passes for Christian education lacks dimension in depth. Answers given are answers to question not really asked. The questions asked, for the most part non-verbally, are asked out of the center of selfhood. They are asked by way of behavior. And they say so simply, "I hurt." "I am afraid." "I am lonely." "Nobody really cares." "I am angry." "I guess I'm no good." There are a great many Sallys whose behavior patterns may differ but whose problem is one in its depth. It is the problem of estrangement, separateness, alienation, emptiness, what Erich Fromm calls man's "separate, disunited existence." This problem is in the cellar or sub-cellar of our existence. All the rest of life's superstructure is askew because there is something wrong at the basic level. Here we are torn, fragmented. Here we hurt. Underlying our estrangement from one another is our estrangement from God. This separation is the ultimate source of our anxiety. Our emptiness cannot be filled with coffee spoons.

Yet much of Christian eduction is a spoon full of this and that. It consists of a dose of moralism when it enc ages us to be like the Biblical he who all too often are not heroes at It tries to give a tonic of good ad when we who are sick need the mi trations of a Savior. Its workbook t niques, wherein the poor student nothing more creative than fill blanks, would give any healthy stu spiritual constipation. Its worship s ices, so often desperately arrived at, hardly experienced as an encou with the living God. Its teacher tr ing programs are so often a confes of impoverishment as they major methods hoping thereby to shore u sagging church school. When Chris education places undue emphasis techniques, it is a sign that it nei recognizes the nature of its truth personal nor that the Church has own means for mediating the grac God. Furthermore, much of Chris education is tantamount to "pack articles in a trunk" for some fu time when they may be highly us Much that passes for Christian tr ing is irrelevant to the predicamen the center of our selves.

New Being

Christian education does not roo amassed knowledge, though there is premium on ignorance. It roots in lationship. It begins with faith-kn edge. That is, the Christian educa —teacher, parent, psychologist, gr —is one who has found his own ali tion overcome by a love from bey himself. He has become re-related God as God has loved him and com him in Christ and as he turned tow this love. His turning is his faith sponse to a love that has been seek him and has found him. Within relationship between himself and C he comes to be a New Being. His direction has changed and will c tinue to change. His security is in C who has breathed into him new L who in love has overcome his sepa tion, and who continues to meet daily need in forgiveness. The life p tern is daily dying and daily risi and in this cycle is the health tha the constant gift of the creative demptive God.

The church school class on Sun morning—or any other phase of chu life—depends upon this relations and the New Man it creates. This

ally is the Gospel for Sally in her liness. It is the Good News that in Christ has recreated a self igh whom he can move to Sally. eacher—or whoever the Christian ator is—is whole enough to com- cate health to Sally. Because life wing in the teacher, life can flow rom the teacher to Sally. As Sally s" the health of the teacher, knows ove and starts to trust him, a ure of fullness can come into her Then she can move beyond him to st. The teacher in worship and in lassroom can help Sally to under- that God has been working in her But theological understanding pre- oses the experience of relationship. teuel Howe has observed, the lan- e of relationship is basic to the uage of words.

hen it has theological dimension pth Christian education is the pri- y means of filling that which is ty. It may be in the school room, ild guidance centers, in the home, ell as in the church school, that is moving through one of his New ations in Christ to those who are ty. But it surely is not true that use the hour has arrived, the class gathered, and the old curriculum dbys are present, Christian edu- on is about to take place. Needs and answers given do not neces- ly find correlation. They are so n on quite remotely separated lev- and the ensuing frustration turns ynicism.

hristian education needs to know what is in man, and more particularly in this or that individual. Perhaps this calls for play therapy whether during the week or Sunday mornings. Surely it demands smaller groups and teachers trained to look for expressions of need in the midst of creative endeavor. Certainly it insists upon theological understanding of the nature of man, the nature of Christian truth, and the working of the Holy Spirit.

And it will raise the existential question for each Christian educator as he seeks answers correlated to need: "In encounter with God have I found acceptance that I can be a medium of his grace to personal need that is deep and awful?"

Pulpit Calendar

Nov. 1—All Saints' Day. World Community Day.
Nov. 3—21st Sunday after Pentecost.
Nov. 10—22nd Sunday after Pentecost.
Nov. 17—23rd Sunday after Pentecost.
Nov. 24—Stewardship Day.
Nov. 28—Thanksgiving Day.
Dec. 1—1st Sunday in Advent.
Dec. 8—Universal Bible Sunday.
Dec. 15—3rd Sunday in Advent.
Dec. 22—4th Sunday in Advent.
Dec. 25—Christmas.
Dec. 29—Sunday after Christmas.
Dec. 31—New Year's Eve.
Jan. 1—New Year's Day.
Jan. 5—Twelfth Night: Epiphany Eve.
Jan. 5-13—Universal Week of Prayer.
Jan. 6—Epiphany.
Jan. 12—1st Sunday after Epiphany.
Jan. 19—Missionary Day.
Jan. 19-25—Church and Economic Life Week.
Jan. 26—3rd Sunday after Epiphany.
Jan. 26-Feb. 2—Youth Week.

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Memo

(*Continued from page 3*)

people of God'—that is, called continuous, on the way, starting with a constitutive deed and living out her life in a hope which is both given and an awaited consummation—the more clearly the church understands *that,* the more embarrassing her problem with a flat and impoverished language. Just as our Christology becomes richer, our ecclesiology more organic, our anthropology more deep, our common language—the cultural instrument that must do the work of acknowledgment, praise and interpretation—is shrinking in obedience to a diminished realm of meaning.

"The gravity of rhythmic speech is the mark of a culture that carries its past livingly in its present experience. Rhythmic speech is the outward and visible sign of rootedness. Every society has had its rhetoric of remembrance. 'Come man, let us bring our reasoning to a close, saith the Lord . . . Israel doth not know, my people doth not consider . . . I am the Lord thy God that brought thee out of that great and terrible wilderness . . . I have called thee by thy name, thou art mine.'

"In the Scriptures each moment is heavy with all past moments; for the God of the moment is the Creator of the continuity. The old prayers of the church understood this so well and it so deeply that every one of th jump into the moments and petiti after a running start in the even history of the people of God. 'O G who didst teach the hearts of faithful people by sending to them light of Thy Holy Spirit: Grant us the same Spirit to have a right ju ment in all things, and evermore to joice in His holy comfort . . .' Thi great rhetoric because it roots the of the moment in the grace of the p it evokes a response in depth becaus is also a reverberation. It is an exp ant episode in a people's life beca it is a note in ancient and continu music. It is as big as the heart beca it is as old as the people of God.

"How many times, in reading the urgy for the Holy Communion, I h felt both exultation and despair at moment of the *Sanctus*: 'There with Angels and Archangels, and v all the company of heaven, we l and magnify Thy glorious Name; e more praising Thee, and saying: H Holy, Holy, Lord God of Saboath Exalted because in this language, place and time and company of mentary lives are interpreted blessed within the scope of an ete action of God, released from the anny of death, and what Dylan Tho has so movingly alluded to when laments that

'. . . time in all its tuneless turn allows

So few, and such morning, songs But also in despair, for to the flatte speech of our time Angels and Arch gels are rather ridiculous symbo material, so to speak, not fissionable contemporary definition of fact.

"Strange things, nevertheless, happening in the present practice language. Just when one is sodden v despair over the possibility of mak alive the massive biblical symbol of for instance—

Come Holy Ghost, our souls inspi

And lighten with celestial fire;—

Just then man does such things v language as to reinvest this sym with meanings, undreamed—of me ings, of terrible force. The immed referent of *fire* in 1957 is not the ce tial fire of God's descending and re ating ardor but a monstrous sh like a death-dealing mushroom. A out of this unimaginable hell a r envisions again an unbelievable gra and writes in language which wil fuses destroying atom bombs and descending Holy Ghost. [Here Dr. tler quotes the familiar T. S. E poem remembered for these lines:]

'. . . The only hope, or else despai
Lies in the choice of pyre or pyre
To be redeemed from fire by fire. .
We only live, only suspire
Consumed by either fire or fire.'

Such speech judges one tepid unbe in the power of the Holy Spirit of G reminds us that the aggressive and genious love that can make the sto cry out can penetrate positivistic l guage too, and betimes torment its f ness into a kind of 'negative' praise.

T.A.G

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Book Reviews

E AND THE MINISTRY. *By Roland . Bainton. Harper. $5.00.*

od and Man at Yale have fared in ous ways with each other as we e all reminded in a strange book of title a few years ago. Roland nton restores balance to the picture eligion on the New Haven campus arefully detailing (with line draw- by the author) the part Yale has ed in shaping the ministry in erica for many generations. At y turns in the road he takes bear- by reference to his suggestion that ale a fusion between the Reforma- , the Enlightenment, and the Pietist olition took place.

reachers will enjoy the several ac- nts of the teaching of homiletics at e from the plain-style colonial days ough the years down to the flam- ant era of the earlier Lyman cher Lectures in the late nineteenth tury. In still more recent times arles Brown and Henry Hallam eedy complemented each other with rnating emphases on expository lical preaching and on preaching in the context of the acts of rship.

Most worthy of reproduction for to- are the remarks of old Nathanael mons to would-be preachers of the e eighteenth-century:

"The most important requisites for extemporaneous preacher are ignor- ce, impudence, and presumption."

"The secret of popular preaching is t to meddle with the consciences of ur hearers."

"Better to leave the people longing n loathing."

"Style is like a window frame. There ould be just enough sash to hold the ne."

"The close of a sermon (and of a ok review?) should be like the ap- oach of a ship to the wharf *with all ils standing.*"—M.E.M.

ALF THE WORLD'S CHILDREN. *By S. M. Keeny. Association Press. $3.50.*

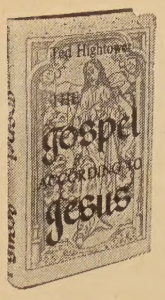
This is the record of a man's effort do one of the world's biggest jobs— help mankind to help its children. Sam" Spurgeon M. Keeny directs the nited Nations Children's Emergency nd field work in Asia. In *Half the orld's Children* this native Penn- lvanian, Rhodes Scholar, and world tizen exhibits his concern and good mor as he shares his diary of jour- eys as a servant of UNICEF.

If the way a civilization treats its others and children is a clue to its haracter, then this book tells of a new ay of changing for the better. We tch a glimpse of the battle against aws, common disease in Asia, which oesn't kill but reduces life to a pitiful isery for millions of Asiatics. It is omething to realize that just one shot of penicillin cures yaws. UNICEF is building a penicillin plant at Poona, India, with the cooperation of the government; in five years more than two million mothers and children will receive 10cc shots free. This and the food program—you see through the eyes of this man who wants the children of our age to have a better break—for their sakes and for the sake of the future health and peace of the world.

Here is a book that reminds a Christian reader of the word of our Lord, "Inasmuch as you have done it unto the least of these, my brethren, you have done it unto me." A person is proud and ready to say, "God bless these servants of Thy compassion in the United Nations UNICEF program."

"In one vast leap," the author says, "India is moving from the pastoral to the antibiotic age." This and other startling material could make a dent in some of us in autumnal World Series fever when man-hours spent watching the games, estimated at one dollar an hour, add up to more than all the money spent on the world's children during six years of UNICEF. —*Melvin L. Frank, First Congregational, La Crosse, Wisconsin.*

"Good news" for today's world . . .



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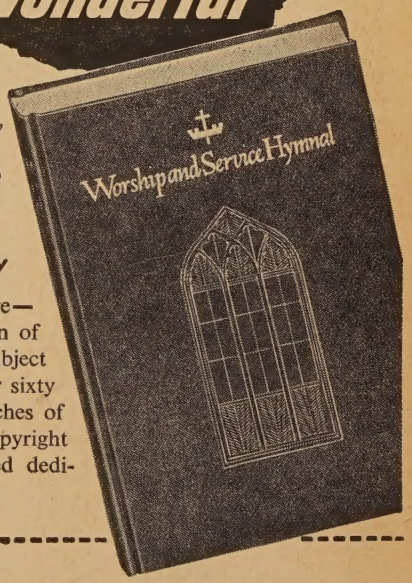

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Reasonable Mystic

(Continued from page 24)

—assuming, for instance, that Jesus taught the abolition of private property.

But he was not a Christian in any sectarian sense. Quite late in life he wrote a little legend called *The Adventures of the Black Girl in her Search for God* in which Jesus is found to be a well meaning but futile conjurer, and the Church railed at him from all sides.

The shouts of "Atheist!" were the farthest wrong. He knew that Man's progress would have to be not only inspired but guided by forces beyond him. Of all the conflicting voices of science and religion that cried out of the moral wreckage left in the wake of Darwin (and are still crying out), Shaw's voice as clearly as anyone's insisted on putting the Holy Spirit back into evolution. "The Holy Ghost is the sole survivor of the Trinity. . . ." In 1930 he reminded banqueters that their guest of honor, Albert Einstein, was one of "the makers of one side of humanity which has two sides. We call the one side religion, and we call the other side science." "Get a new religion," he had told his disciples in 1905 through the voice of Andrew Undershaft in *Major Barbara.*

> That is what is wrong with the world at present. It scraps its obsolete steam engines and dynamos; but it won't scrap its old prejud and its old moralities and its religions and its old political co tutions. What's the result? In chinery it does very well; bu morals and religion and politi is working at a loss that brin nearer bankruptcy every year.*

And GBS did his part. In *Bac Methuselah* he gave us a new pe teuch. And in its preface—among most brilliant pieces of prose wri of this century—he told us what must do: nothing less than help evolve! For he is in us, said Shaw, we must be his head and hands i is to get anywhere at all. We mus better instruments. We must, am other things, learn to live longer— 300 years for a starter—but eventu we must live to be practically immo

Yes, and we must reform our For as nothing was too big to be bey the scope of this man, neither was thing too small. And it was p enough to him that we could n evolve toward the Godhead while bred our fellow creatures with the purpose of slaughtering and consu them. Much fun was made of his v tarianism while he lived, and he o replied in kind, but as with al everything else he said and did, motive ran deep.

What was there about this man his desire to save us all from resp ability, hypocrisy, capitalism, org ized education, meat, the crime of prisonment, aphonetic spelling, worship of Shakespeare, and the th sand other ills that made this w hell for Shaw and Peter Keegan? world had had its share of proph some few of whom have preached q similar doctrines. Why is Shaw so ferent for us, so irreplaceable?

Better to Laugh

Mostly because of his laughte think. A laughing prophet of real s ure has been something new in world. And the *kind* of laughter it w Since Tolstoi made the mistake thinking it levity, many a lesser m might logically be excused for not t ing Shaw seriously. Yet the laughte Shaw was neither that of frivolity of Byronic bitterness nor even v often of plain ribaldry (though casionally it was that). For the m part it was the laughter of imme good health and irrepressible g feeling. It was the mark of his de mination not to get too involved in world, a sort of emotional declarat of independence. Thus it was part his religion too. He belonged, he s to the church where the oftener laughed the better, "because by lau ter only can you destroy evil with malice, and affirm good fellows without mawkishness."

Much of his laughter came out his gift for paradox. But it anno him to have people think he inven paradoxes for laughter's sake. In extreme old age he complained that

**The Collected Works of Bernard Shaw,* XI (Wise: New York, 1930). Used by per sion.

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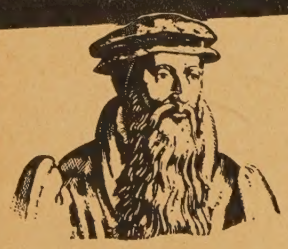

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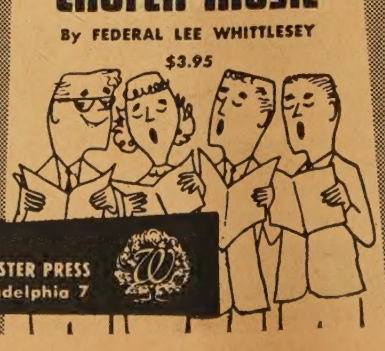

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established a reputation for utter- paradoxes "of the same order as atement that black is white, which t a paradox but a lie." Shaw did ie. Simply he could see the para- s in our topsy-turvy world. The was always joke enough.

d of course from the unenlight- viewpoint of the rest of humanity wn nature was itself full of para- s, not the least puzzling of which his pose as a rationalist. Or per- it was not a pose. Perhaps it was own mistaken assumption that so n brainpower, so beautifully bal- d a sentence, so devastating a ctic must of necessity speak for voice of reason! Yet he did keep g us it was not reason: "I am rned by principles; I am inspired A strange mystic, indeed! He had alo, nor apparently a need for one; verweening humility; no masoch- Yet from the secret in the heart of chbanks through the power that e the munitions industry of Under- t and the voices that spoke so iously to Joan, to the sagacity of ania Fitzfassenden of *The Mil- iress,* there flow secret powers a place beyond and use men and en for their purposes almost as the k Gods used them.

is just possible that the mysticism ernard Shaw, proceeding from the Force (as he claimed), and look- for all the world like the sweetest onableness, may just for that rea- be one of the more reliable guide- s for the century ahead.

We Are Pilgrims

erpt from a Thanksgiving Sermon

By John R. Kelly
vder River Congregational Church
Broadus, Montana

WHEN the Pilgrims landed on the New England coast they were ided into two groups, saints and ngers. The saints were those bound ether to create a new community ler God; the strangers wanted only escape the poverty of England. In sense in which we now use the term, y the saints were truly Pilgrims.

Of the 102 who had landed, about f had survived the first winter. But nting, trading and building had en them hope for the winter to come. rhaps one of the Pilgrims remem- ed that in Leyden, Holland, October ad been celebrated as the Day of liverance. It was a commemoration the city's deliverance from the Span- ds. So the Pilgrims too celebrated Day of Deliverance, now called anksgiving. It was not a festival of ndance but a giving of thanks to d for bringing them this far with a pe of survival. They gave thanks that ey were not lost in a wild land but ew themselves to be in God's provi- ntial care. They were not strangers nlessly wandering but Pilgrims whose final destination was a city not built with hands. God had delivered them and they trusted that he would not fail them now.

If those of you who have been strangers in a new town or a foreign land know what the feeling of lostness is, you may also have experienced what it is to be found. Life seems to be almost recreated when in a sea of anonymity we see a friend. Uncertainty disappears, fears vanish; we are no longer bewildered for we have been found. We reach out to our friend with released and unfeigned joy.

It is for this we give thanks to God. We have been found by him. We are not lost. We can reach out because God has in Christ reached out to us. Ours is not an aimless wandering. We are not strangers but Pilgrims. And though the path may often be a dark one, we have a light to follow on the way.

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